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FORGIVENESS

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FORGIVENESS is the power to adjust one's self harmoniously to others and to conditions, through spiritual understanding, under the law of love. Back of these outward expressions is the soul's power to keep in harmony with itself, by adjustment to the laws of its own existence. Such adjustment is an attainment to be made and, in the making, no single act of forgiveness or unforgiveness counts for much either way; that is, an act of forgiveness does not indicate that the full attainment is made, and an unforgiving act does not prove that progress toward the ideal has ceased. Each act has its place in the process, but there is nothing final in any one experience, unless the soul ignorantly accepts it as final.

Power to forgive comes through the entrance of the forgiving spirit of Jesus Christ into the heart of man. Since false concepts of life and its relations often close the heart against the Christ love, it is profitable to consider the truths which will clear away these barriers and set mind and heart free to receive and express the real spirit and substance of Love. In other words, there must be understanding as well as love. Summed up briefly, the fundamentals necessary to forgiveness are, (1) understanding of omnipresent Justice; (2) the true nature of love; (3) universal unity, the oneness of all people and things in Christ; (4) the unreality of evil; (5) the meaning of adversity.

Belief in injustice is at the bottom of all unforgiveness. The bald statement that there is no injustice usually meets

with a quick word of dissent, but when the question is faced squarely and fairly in the understanding of God as omnipresent Justice, no place is found for injustice. If God is Justice and if he is omnipresent, then justice must be ceaselessly active everywhere. Often it seems that if there is such a thing as justice, it must swing in such great sweeping cycles that it seldom touches the individual life; but spiritual vision is microscopic as well as telescopic and reveals the working of justice in every detail of all lives. The anguish which seems to come from injustice is the cry of the soul for freedom from its own cramping hate and jealousy and envy. Jealousy is not some great evil, in and of itself, to be fought against and struggled with as a mighty adversary, but it is misdirected force, the result of a wrong attitude of mind, a lack of understanding of Justice Universal. Jealousy is overcome by mental adjustment. The soul must know that no one but itself has power to keep from it the realization of its good. One's own wrong concept of God and of Divine Law gives sorrow. Injustice is all in the personal sense of things. At will, the overcomer may lift up his eyes to the hills from whence cometh his help; that is, he may turn from the personal viewpoint and look at life and all its relations as they actually are in Spirit and in Truth. Emerson defines prayer as "the contemplation of the facts of life from the highest point of view." This is an exact definition of forgiveness.

Without changing the meaning of the statement, "There is no injustice," we may say, "There is nothing but justice," and so look at the question from a little different angle. Mortal reasoning may conclude that since every soul attracts all its experiences and there is no injustice, therefore no responsibility rests upon one whose selfishness wrongs another. But there is no ground here for self-defense. A man may meet a robber and have his money taken away. The cause of his experience is in the one who is robbed, but that does not make right nor excuse the deed of the robber. He must meet justice. Jesus gave warning concerning the Infinite, All-Pervading Justice when he said,

"It is impossible but that offences will come, but woe unto him through whom they come." The law is, "With what measure ye mete it shall be measured to you again."

When we see the scales of justice indicating injustice in any phase of life we must, to be just, withhold judgment until we know what is in both balances. One thing to be remembered is that men are judged, not only as individuals, but as families, as nations, as organizations of all kinds. In every association of two or more persons there must necessarily be a sharing of responsibility for whatever is done by them as a unit. It may seem unjust to hold an individual responsible for national sins, but whatever of evil he has part in producing, either directly or indirectly, he must sometime meet in judgment. However, if he knows the Law and believes in Divine Justice, he may separate himself from the errors of others and so conform to the Law in his own life as to escape the results of the sins of his family and nation.

Nations, like individuals, often seem to suffer unjustly, but inquiry into their history will show unjust dealing with other nations or with some of their own people. Whatever appearances may seem to prove, we should always bear in mind that justice is omnipresent.

In coming into the understanding of justice it helps to know that trouble is not always caused by willful disobedience, but often by a disregard of Law through ignorance and lack of effort to learn the way of righteousness. A state or a nation is not accused when a man who ignorantly offends against the law is punished; neither should God be accounted unjust when suffering comes to men through their ignorance.

Self-justification often stands in the way of the recognition of Justice. The mortal man is always so ready with explanations and excuses. In the victorious spiritual life, the tendency to self-justification is promptly met with a resolute acknowledgment of Divine Justice, and so is fulfilled the command, "Humble yourselves under the mighty hand of God." Recognize every unpleasant experience as discipline,

acknowledge the justice of it, be thankful for the mercies connected with it and obey the law as soon as it is discerned. These four mental steps will fulfill humility and open the way out of every discord. Then the head will no longer be bowed in grief and humiliation, but the Psalmist's words, "Now shall mine head be lifted up above mine enemies," will be actually fulfilled. "Mine enemies" are the false beliefs and errors of mortal consciousness that close out the understanding of justice as omnipresent.

Forgiveness comes easy when, instead of studying our problems in their apparent relation to others, we consider in every experience only our own relation to the Law and see Justice as the very essence of all things. All-penetrating, All-permeating is Justice; it is like a finely woven net catching in its web every act, word and thought of everybody, everywhere.

Words and deeds may be forgotten, but sometime we meet them face to face through the action of the law of justice, the existence of which we may have questioned. It is this law that fulfills the saying of Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Folly is added to folly when other persons are blamed for our judgments, and time and strength are wasted that might be turned to account in a quick overcoming of error if we would eliminate others from the problem and give our thought and substance to working out our own adjustment to the Law. If others have been factors in unpleasant experiences, the only way to bring about understanding and harmony is to leave them to the Law. Condemnation and reproach only keep up the discord.

In his teaching concerning forgiveness, Jesus made it very plain that one should take steps toward reconciliation, and if a fair and just consideration of the issue was refused, then the offending brother should be "unto thee as a heathen." That is, he should be let alone and left to the awakening of the Spirit and the adjustment of Justice. Affairs that seem hopelessly complicated become easy to adjust when simplified by eliminating all but the necessary factors—the

soul and God; or, putting it more simply still, the individual and the law of his being, for the law of his being is the law of God.

In all Divine revelation, the justice of God is associated with his mercy. To be like the Father, every Son must make mercy a part of his concept of justice, otherwise the heart becomes hardened and all the finer qualities of mind and soul that make for peace and harmony and fellowship are killed out of consciousness. Mercy and forgiveness are not arbitrary requirements of a personal God, but essentials in the soul's life and growth, because they belong innately in the Son as in the Father, and Sonship cannot be demonstrated without them.

Forgiving love is sometimes not realized because of a misconception of the true nature of love. Spiritual love and personal love are so often considered as separate and contending forces that the mind gets confused when it tries to face the problem of forgiveness. There is only one love and that is God Love. Love and life and all of the attributes of being are often perverted in human consciousness, but perversion does not change the real character of these attributes. The simplest way to get back to real love is to think of it as goodwill. When one expresses goodwill toward another that one is fulfilling the law of love. Forgiveness does not require personal affection, but it does call for a hearty goodwill. When this goodwill finds a response in the heart of the one forgiven, close personal love and fellowship may follow; but no soul should count itself guilty of unforgiveness if goodwill does not pass into such a relation. It takes two to make fellowship as well as two to make a quarrel.

The forgiveness which the Lord demands must be from the heart; that is, with love. It is possible to forgive with the head—to reason out the necessity of forgiveness and comply outwardly. This may be a step toward heart-forgiveness, but it is only when the substance of love is given to the offender that goodwill has been expressed toward him. Real forgiveness is to have no consciousness of anything to forgive. So long as there is memory of a wrong as a wrong,

it has not been fully forgiven. This may seem a standard beyond reach, but the Lord allows us time to grow. What is beyond present attainment will not remain so if the vision of the thing desired is kept in mind and the energies are bent toward realization. It is wisdom to recognize the high standard in all things. Nothing is gained by trying to pull the standard down to meet one's short-comings. The chief advantage in having a standard beyond present attainment and working diligently toward it, is that in such light and activity, the soul develops fiber, grows strong and makes the substance of an abiding consciousness of the Truth which it beholds as existing for it.

The third foundation Truth upon which forgiveness rests is the unity of all in Christ. The mind may perceive that there is only one Man and that each individual is that One, but it is only through some deep spiritual soul experience that this truth becomes a vital, moving, growing factor in consciousness. In the One Man is the universe, and the inner and outer worlds are one. So closely are all people and things related, and so perfectly unified are they in the law of being, that the slightest infringement upon the rights of any person or thing produces friction, discomfort, disorder. It is impossible for anyone to live to himself. Effort to live apart produces an abnormal man and increases the sum-total of human misery. Adjustment is the only solution of life's problems. Love and forgiveness in the consciousness of the universal unity will harmonize all discords and bring in everlasting righteousness and peace.

If one should stick a pin in another and immediately feel the pain in himself, he would not stick any more pins. That is a homely little illustration, but it serves to bring forcibly before the mind the fact that if every pain given was felt at once by the one who inflicted it, there would be a quick falling off of offences. This does not mean that one is responsible for over-sensitiveness in others, but that all are under obligations to keep the unity of the Spirit in the bond of peace. Even if an offender does not immediately feel the effect of a wrong done to another he will feel it and for

his own peace he will come to be careful not to interfere with his neighbor's peace. When he sees that his neighbor and he are one, because there is only One, then he will understand why he himself feels the hurt he gives to some other one and will find that he must learn the law of love. Love, based upon justice and unity, is lifted out of the realm of mere sentiment and established in eternal Law.

The knowledge that evil has no reality or power in itself, forms the fourth foundation stone in the realization of forgiving love. Whatever is true in the very essence of being is the only truth. Conditions arising out of the false relation of ideas, persons and things are not worthy to be classed with the realities of Spirit. Those who know that all misunderstandings and discords come from wrong relations and lack of adjustment to eternal truths are best prepared to forgive. Nothing is true that denies the justice of God and the universal unity and by turning from the lie to the truth, the substance of a living faith in the true is built into mind and heart. From a heart so fixed in eternal verities, the spirit of forgiveness springs naturally.

Understanding of the meaning and use of adversity helps to build an enduring foundation for love and forgiveness. Emerson, in his discourse on "Fate," throws light on the cause of the world's sorrows. After enumerating the destructive forces against which the race has long struggled and describing them in detail until he makes his reader wonder whether after all life is worth living, he changes to a happier vein and explains that what is known as fate is the working of the universal law which men find adverse only because they have not mastered it. His explanation of the meaning of adversity may be gathered from the following short extracts from his discourse:

"To a certain point they believe themselves to be in the care of a Providence. But in a steamboat, in an epidemic, in war they believe a malignant energy rules. But relation and connection are not somewhere sometimes, but everywhere always. The divine order does not stop where their sight stops. The friendly power works on the same

rules, in the next farm and the next planet. Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are yet unpenetrated. But every jet of chaos which threatens to exterminate us, is convertible by the intellect into wholesome force. Fate is unpenetrated causes. The water drowns ship and sailor like a grain of dust. But learn to swim, trim your bark and the wave which drowned it will be cloven by it and carry it on its own foam, a plume and a power. . . . A man's fortunes are the fruit of his character. A man's friends are his magnetisms."

The whole discourse sets forth the necessity of man's dominion through knowledge of Law. Paul calls the great positive constructive law of Being "the law of the Spirit of life in Christ Jesus," and he names the negative phase "the law of sin and death." To the man who is at one with the law, loves it and obeys it, all things work together for good. If, through disobedience, the force of the law has been set into action negatively, the error may be remedied by conforming in thought and act to the positive law. Forgiveness of others who may be involved in an error and forgiveness of one's self sets the mind free from the limitations of "fate" and opens the way into the universal. Everyone must return to the universal, either negatively or positively. Death is the negative return, but by at-one-ment with "the law of the Spirit of life" the individual life takes its true place in the universal life and law. One who so relates himself to the universal becomes master and for him there is no more death.

Such a concept of life gives a powerful motive for the attainment of forgiving love. Knowing that Divine harmony must be realized and that love is its law and foundation, time and prayer and meditation are gladly given for the opening of the soul to love. It matters not that there are seeming failures. If one goes down into the valley of defeat today, it helps to know that it is not the same valley that was passed through yesterday, but one farther along the way.

So we find that the secret of forgiveness is to broaden out into universal truths that make unforgiveness impossible.

A Word that will help to open the way into the larger life is, "I am one with the Universal Will for the universal good." This, carried into effect, means that in every act the soul will relate itself to the universal rather than to the personal. Daily worship or meditation upon the Absolute will further aid to freedom. It is right to unite the Self consciously with God, but in this particular hour of worship, "I" need not be spoken. The Lord should be magnified in realizations such as these: "God is Spirit. God is Omnipresent, Omnipotent, Omniscient, Absolute, Infinite, Limitless Being. He is the one pure Substance. He is Love eternal. He is perfect Life. He is Lord, Father, Source, All in All."

Everything that takes the soul out of limitation is worth while. To see God everywhere in the manifest universe, to know that the within and the without are not separate, but all unified in spiritual laws that act and react, making mind and manifestation one—all this tends to break the bonds of self and helps the growing soul to include in its love every other soul as well as every created thing. This is all so much more effective in gaining the power of forgiveness than personal efforts to forgive.

It is no light thing for the soul to be born into the great freeing, loving, forgiving consciousness of the Christ. The travail is beyond anything the mortal can comprehend. In the first throes, whatever thin veneer there may be of the superficial and sentimental is thrown off as a shell. The law of love is to be written in the heart; righteousness is to be inwrought in the soul and in the flesh, and it is not surprising, therefore, that everything in consciousness that can be shaken will be shaken. Whatever is false or unjust or unloving in any way will be broken up and worked out of mind and body. The stony heart will change and a new heart will be given and a new spirit enthroned. Probably the greatest struggle will come with the sense of injustice. That is why it is so necessary to know God as Justice and to have a living faith that all things are working together for good.

The wisdom and wonder of the prayer Jesus taught, "Forgive us as we forgive," grows upon one mightily in the

study and demonstration of forgiveness. As we forgive, something wonderful happens to us; it is the Father's forgiveness. This is the open door to righteousness and peace and joy and the fulfillment of every promise made by the Father to his children.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honor will honor meet;
And a smile that is sweet will early find
  A smile that is just as sweet.

For life is the mirror of king and slave,
  'T is just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

—*Madeline M. Bridges.*

CHEERINESS

Cheeriness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural, spontaneous cheeriness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster and cherish that after a few years the world will never suspect that it was not an hereditary gift.—*Helen Hunt Jackson.*

"The mind only grows as you think great thoughts."

MAN'S NATURAL HERITAGE

IDA M. MINGLE

IN THE creation of the universe, God made every provision for man's welfare. God gave man facilities for the expression of every ideal in Himself. God even *imaged* the food best adapted to the "image and likeness" of himself, and pronounced everything that he had made for his own and man's enjoyment and glorification as "good and very good."

In the study of creation as set forth in the first chapter of Genesis, it appears that God so perfected his plans that there could be no possible chance of error creeping in. But we should remember that God is Mind and his creation is in the realm of ideas. Divine Mind imaged its ideals; this is the creation of the heavens, for creation means idealization. The earth is the *mental* picture of the ideals, and does not refer to the realm of manifestation, or formed substance, as we view the earth today.

God gave to man the power to establish His ideals in Substance, and so the Lord God, or directive *I Am*, begins his work of carrying out the Father's plans, as recorded in the second chapter of Genesis. This process is still going on, and through aligning one's thoughts with the ideas of Divine Mind the original perfection may be brought into manifestation. Jesus demonstrated the Divine Idea Man, and assured his followers that they should do even greater works than he did. The spiritual man is not subject to the "law of sin and death," and can now, as of yore, emerge from the tomb of materiality a glorified and spiritual being. God has no cognizance of time. All is omnipresent in Spirit.

The six days in the creation represent degrees of mind unfoldment. A good comparison of the creation is found in discerning the workings of one's own mind. Before we begin to do a thing we first make our plans, get the mental picture, establish our thoughts in substance through faith and imagination, and later, through the direction of our

understanding and will, bring our plans into visibility. The understanding and will are the two "great lights" that God set in the firmament of heaven (mind) to give light upon the earth. The will, the lesser light, touches activity in the without; understanding rules the within, and expresses harmony, when established in divine order. It is through the will that man exercises freedom of action, and thus this lesser light, working independent of understanding, became the avenue through which man lost consciousness of his Divine inheritance.

Man's natural heritage is Eden—a state of bliss. In this state man dwelt in his original perfection. Today man is constantly using every means to regain this peaceful and happy condition, but he will never find it outside of himself. The most wonderful land to be explored is within the being of man. This is the Holy Land, the land flowing with milk and honey. In this land grows every tree that is good for food; that is, every idea necessary to bring into expression the perfect man in a perfect body. Living is a process of Self-discovery. To discover the Self is to become acquainted with God, for God cannot for a moment be separated from his Ideal Man.

How shall man begin to retrace his steps and enter again into Paradise? In the opposite manner to which he made his exit. Through laying hold of manifestation as the reality he lost sight of the Ideal or Creative Principle; so now, by a letting go process, he must detach his mind from the realm of form and unify his thoughts with the realm of ideas. The manner of spiritual growth is exactly the opposite way the intellectual man unfolds, and for this reason students of Truth find themselves called out from the customs and manners of the world in many points they did not foresee when Truth first shed its halo over their darkened understanding. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Every step of the way unfolds to our vision new glories, and corresponding renunciations. Jesus prayed that his fol-

lowers be not taken out of the world, but that they be kept from the evil. The kingdom of heaven is not of this world, for the kingdom of God is not "eating and drinking, but righteousness and peace and joy in the Holy Spirit." Understanding and cooperation with Divine Will is the only method whereby man can escape from the secondary laws of sickness and death, which he has so ignorantly set up through thinking of himself as apart from God.

Man's natural heritage is life that is unending, love that is unfailing, strength that is enduring and peace that passeth all understanding. Out of qualities of Mind comes every desired good, and man has the power to establish in consciousness the original ideas of God. Man is not separated from God, possessing a mind of his own, but has his consciousness in Divine Mind. "In him I live and move and have my being." Through thinking in harmony with ideas of Divine Mind there flows naturally into man's consciousness a finer essence of Spirit, which not only redeems the mind but transforms the body. Because Good is man's birthright, it is marvelous what only a grain of Truth will do. The "mustard seed" sends forth its branches until all the birds of heaven (thoughts) find lodgment in its protecting presence.

"Let the mind be in you, which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God." *Letting* involves the will. Be willing that the Spirit of Truth within may inspire you with understanding of your real nature, by keeping empty of the thoughts that make up the personal consciousness. No lasting good can come out of personal thinking. The Divine Man is the only man recognized of God. This man is the Real Self of everyone, and through harmonizing the whole consciousness with this Self, man builds permanent thought structures, not only in his own body, but in the universe at large.

Man does not have to work for that which he inherits, when he places himself in harmony with Divine Law and Will. Jesus gave a simple formula, the application of which

brings into expression all that we divinely are. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Can we do this? "All things are possible to him that believeth." How shall we begin to oust this doubting ego and enter into the realization that we *have received* all that we desire? First through understanding that God is the All-enfolding, All-inclusive Mind upon which we impress our thoughts and words. These in turn function in the universal Substance, just as seeds take root in the earth, and bring forth after their kind. Man has active in his life whatever he *saith.* We need to be careful what we say when we know this law. Sometimes it does appear that events, conditions, etc., come into our lives that we certainly never thought about, let alone spoke into expression, but can we be sure of this? Is your life something apart from the Life Idea penetrating and permeating the universe? Do you think in the race consciousness or the Divine? Are you allied in thought with ideas that are good for all men or are you only thinking of a chosen few? There is but one rock foundation upon which to establish all thinking, and that is Principle.

What is good for one man is good for all men, if that good be founded in Principle. Health is a principle and it is always good. Harmony is a principle and always uplifts. Purity is a principle, good for all alike. There is no duality in the realm of Absolute Ideas. It is only when we touch the personal that there is pain and pleasure, or action and reaction.

The realization of our Divine heritage of life, health, wisdom, love, power and all qualities that originate in Good, is not accomplished through the human nature. This makes null and void the oft-repeated insistence that "no human being can do that." The "human" is the personal man, the usurper, who seeks to slay the activities of the spiritual consciousness, or else suppress them. Sins of omission are as destructive in the body consciousness as sins of commision. Failure to express our Divine heritage causes much of the confusion and suffering of the race today. The kingdom of

heaven has been preached and men are being pressed into it, not through dying, but through seeking consolation within their own being for the wounds inflicted by mammon. God leads his people "in a cloud" sometimes. The seed disintegrating in the ground is nearer the perfect expression of that for which it stands than if it were lying dormant and unplanted. There is no inactivity in Spirit. It is not time, but realization that hastens the establishment of harmony in either the individual or in the race consciousness.

Every individual realization of the omnipresence of God, even though the race be passing through the shadow, lessens in a corresponding degree the suffering of mankind in general. All the power in the universe is good, and if it is not being used in a constructive manner, it only signifies that man has not regulated the activity of the underlying power. Man is the executor of the plans of the Divine Parent, and has at his command all facilities to bring into expression peace and happiness. But he must make the cultivation of spiritual ideas his first concern. He cannot cling to God on one hand and to the satisfaction of the flesh on the other. "They which are the children of the flesh, these are not the children of God."

Jesus boldly taught us to affirm our oneness with the Father; by so doing we lay hold of our natural heritage, for only good can come forth from the Divine Source. If you have been dwelling in the shadow, if your minds have been filled with pessimistic, antagonistic thoughts; if you have thought yourself flesh, and your body subject to decay and death, open the door of your mental home to the sunshine of God's presence, and in a childlike manner acknowledge God to be not only the giver of every good you desire, but the good itself. If it is health you desire, begin to declare, "God is my health," and keep declaring it until you feel a response in your body consciousness. The body becomes a willing servant when you enter into it and reclaim it in the name of the Lord. Do not let your desire for relief from physical discomfort dominate, but rather begin to praise and rejoice that there is a Principle of Truth which you can touch in the

inner recesses of your being, and which rewards you openly with the product of your thoughts. To really commune with the Father we must be attuned to him, and this is impossible if the mind is centered in the pain to be overcome. Only through exalting the Truth can the consciousness be raised to a point where contact with the healing Principle is possible. The result of this at-onement with Truth is permanent, enduring health.

In the keeping of those who have come into the light of Truth is the power of the Word. It must be liberated and scattered broadcast by man that it may do its perfect work in the race. The tares sown by the "enemy while man slept" have come to the harvest and must be consumed by the fires of Spirit (the Word of God). Daily consecrate yourself to God to be used by him in the establishing of his kingdom in the earth. Man cannot come into his heritage without giving his substance of thought toward the upliftment of the whole race. We are now awakening to the Truth that we are holy, spiritual beings; that the kingdom of God is in our midst, waiting to be established in the earth. No longer need we learn by hard experience, for understanding is the way of spiritual growth. Let us put on the whole armor of God, and girt ourselves with righteousness and truth. There is nothing that Truth cannot accomplish. "The word of God is quick and powerful, and sharper than any two-edged sword."

UNITY

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in all.—Ephesians 4:4-6.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

—*Longfellow.*

MAN'S RE-CREATION, GOD'S IDEA

C. B. Parsons

THE expression of All-Life takes place through activity in form. The only conception of active livingness is that of enjoying more of life, consequently the perpetuation of God's eternal livingness within man is accomplished through man's re-creation. Wherever you find re-creation "as a little child," you realize God enjoying the consciousness of his Being.

We realize, as knowledge increases, that the essential nature of God is threefold. To be conscious of anything at all we must realize a certain relation between it and ourselves, and according to the way in which it affects us we recognize ourselves as standing related to it; and that constitutes the basis of our knowledge. Man's consciousness of the body is inherently one of dominion, and as he realizes himself to be the creation of God, he recognizes that such a relation is the reciprocal of God's consciousness in himself. Inasmuch as consciousness is the final expression of any creation, we see that life is composed of God, man and consciousness; each the necessary correlative of the other. God finds in man the expression of Himself, through man's enjoyment of His life-consciousness in the body.

Man postulates the idea of something which prevents him from continually enjoying more of life. This something we call evil, in a creation we recognize to be infinite, and if such a thing were to possess any reality, would imply the existence of two equal powers in constant conflict—one of good, the other of evil—thus denying the infinite nature of God and of life itself. That which is the cause of all imperfection is ignorance, or the conception that evil is a subject of knowledge as well as good, and thereby attributing to it a substantive existence of its own.

In this idea we are dealing with the realm of conditions, wherein we are conscious of the effect, but ignore

any more antecedent cause than the condition preceding. The body is consciousness conditioned, and the environment is the expression of the man in consciousness. No one else lives in the environment I do; I cannot be at the same time in the condition of another, nor in any other than my own. The world of my body and environment in which I live is the complete expression of my relation to it, and this relation is produced through my ideas of how it affects me; so my ideas are the cause of my condition. Understanding is the only power that enables us to know anything; Mind is then the Creator, Ideas the Creation, and Consciousness the expression in fulfilled formation. It is our ideas of the reality of evil which prevent us from realizing the fullness of good, or the full enjoyment of living.

Ideas exist eternally in God, and are brought forth into manifestation through the will and imagination of man. Man can no more divest himself of the creative power of thought, which is spontaneously radiating through him, than he can conceive of himself as without life. The knowledge of All, or the power of God, active in the formation of all things, visible or invisible, is, was and will be eternally the creator and supporter of the universe of form. Man expresses in consciousness the Divine Being, the "*I Am* that *I Am;*" that is, the beingness that I myself am. This action is the perpetual self-contemplation of God, or All-Being.

The Divine Being is infinite—a whole or unity—in whom everything has its being. It is eternal All-Life, always present everywhere; it is absolute, the only power there is, and which can be nothing else than life in itself; it is immutable, unchangeable, never more nor less. It is *all*, without cause, without end; but living the whole of the All, in which man is as His breath. He is formless as the sunshine, above being, his breath the life we live, the All-Being we express in living consciousness.

Wherever our consciousness is, there we are present ourselves. If I contemplate myself and my work as being the cause and source of my livingness, God is being expressed through me as a separate portion of the whole, in

exactly the degree in which I am able to realize my own capacity. This mode of being is limited to myself and my relations with others, and implies a continual struggle against some other element possessing greater capacity, moreover resulting in ignoring the self-evident nature of God as Life in the Absolute, which because we are a part of Life, must be formed in us in just the *way* in which we provide. The consequence is a diminution of the realization of life, and final death, which is simply a reciprocal period of re-awakening from self-imposed oblivion of livingness, to resumption of a later activity in life.

The physical body of man is designed to be the living consciousness of God, and as such must be potentially the perfect expression of that which God is in himself. Primarily, because we know God to be All, we realize that All-Power is *in* him; that its activity is in him, and never without him; so conservation of all-power within us is a necessary factor in our conscious evolution. Man is the expression of the Creator, and as such, his innermost nature is that of creative activity; possible to achieve in its full perfection only through a realization of identity with the *only* creative power there is, for the purpose of allowing it complete and harmonious expression through us.

Creation does not take place by making something out of outside materials, for there can be no materials outside of the Infinite All; nor is it possible through the reproduction of a like kind by transferring a portion of its substance to the thing produced, for here is implied a separation and a multiplication of the One into the many, a destroying of the nature of the Creator. Creation is the result of the action of Mind in the Idea.

This Idea forever subsisting in the mind of God is, to begin with, life, and must be love as well, for the pure motive of life lies in increasing enjoyment of livingness; and again it must be wisdom, an all-inclusive perception of eternity. Furthermore it is power, for there is no other or opposing element, and peace and harmony for the reason that the whole must be in perfect accord, and beauty, for the same

reason of harmonious proportion. Finally, it must be the living expression of all these in joy, for the reason of the pleasure to be found in limitless self-expression in everlasting progression of perfection to ever greater realization of Being more perfect.

This Divine Idea is forever the life of every form, and man will recognize within himself the potential qualities involved therein, without form, and yet that which enables him to enjoy consciousness. Man's re-creation is God's Idea in realization.

I know that God is the Creator of all things; that he is the Source, or "Father;" I am the Idea, or "Son;" that all things are without form until re-created or expressed in my consciousness; that to "know" all is to realize all, or receive everything in consciousness; that if God is all, there is nothing but that which is God's idea, there is no other being than that which *I Am* in him; that *I Am* is the expression of all that the Father is, and in me there is nothing lacking perfection. *I Am*—the life-wisdom—guides my will to be that which I am in peace, beauty of abundance, and in joy of re-creation. In God I will trust as a little child, in faith and obedience, for the Father worketh hitherto, and I work as in him.

FAITH

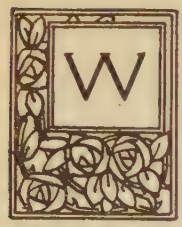
HATTIE E. BAKER

When we know the right of living
  Then the old has passed away,
And with clearer vision seeing
  Comes the dawn of new-born day.
Truth illumined stands forever
  At the portal of our souls
And the liberty of action
  Is by Faith alone controlled.

"When a fit of complaining seizes you, pause awhile and try to estimate, at their real worth, those things for which you should be really and truly thankful, and your mood of ungracious discontent will vanish."

REALIZING THE SPIRITUAL

MARIE ANDERSON



WHILE listening to some music one evening this message floated across my mind: "Only the consciousness lives." It came as clear and distinct as if spoken by a human voice, and I sat almost dumbfounded, as this wonderful Truth unfolded. This was something I had known all my life, and yet it was new, for I realized then that I could direct this consciousness.

Shortly after this we moved to a strange city, and while I worked the best I could to realize God's abundance, it seemed as if the old poverty thought would crush me until at last I took this stand: that I would not give of my substance to feed error; that God is light, and in him is no darkness at all. I then saw that the thought that had held me in bondage was the belief that God's supply was spiritual, while the money in my purse was material, and the two did not harmonize.

A few days later in the Silence, I saw at the center of my being as a bucket with a lid which fitted very tight. Two people were struggling to pull the lid off, and I heard one of them say, "If we pull real hard now, we will get it off." And when the lid was pulled off a stream of pure spiritual life flowed through me, and I knew this was what God gave us to build the perfect world. I saw then that error was a parasite feeding on this substance.

The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." The consciousness is God's and Christ is the spiritual realization of this Truth. This realization came to me when I turned my back to error, and I was instantly healed.

A few days ago I was confronted with a new problem and after turning in thought to God, I affirmed: "I can only see what God wishes me to see" (I have often closed myself to mortal thought). I found when I finished treat-

ment that I was almost blind. At first it frightened me, but after treating a short time I was able to overcome the trouble. I realized that things that we see with our eyes are beliefs, molded spiritual substance. I understood what Christ meant when he said, "All things are possible to him that believeth."

Every word is a mold into which this spiritual substance is poured the moment we give it place in our consciousness. There is no power apart from the Word, and we must "pay to the last farthing" for the words that do not express God (Good), and as we become quickened by the Spirit we must watch all the more carefully, "For unto whomsoever much is given, of him shall much be required."

"I give the right-of-way to Christ; I have no will but the will of God," is an excellent affirmation when the way seems dark, and the one that looses me from bondage, and which I try to keep uppermost in my mind. A couple of years ago I had periods of depression which were always followed by pain in my lungs, and several times, coughing up blood. I read the article in UNITY on "Exploring the Soul, and Healing the Body." Then I began to analyze my mental condition and found that during the depression I kept saying over and over to myself, "I am wasting my life." As soon as I discovered the error it was not difficult to destroy it. When we come into a realization of this wonderful Substance in which we live, move and have our being, we understand why Christ said, "Watch, I say unto you, watch and pray, that ye enter not into temptation."

"Let's you and I resolve
Not to worry,
But just to know,
That God will show
The way to go."

Whatever you can aspire to and imagine and believe in, you can demonstrate, in your character and in your life. —*Nautilus.*

INWARD PREPAREDNESS

GRACE B. CUMMINGS

"Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.—Matt. 24:44.

THE WORD we hear on everyone's lips in these days of strenuous living and striving for principle is "preparedness"—preparedness for economy and supply of food for the outer man, preparedness for an efficient army and navy, preparedness for all emergencies, preparedness for helping our brother nations in their struggle, in demonstration of the old adage that "an ounce of precaution is worth a pound of cure." How glad and willing is each one to lend his energies and help toward furthering this preparedness, in love of our dear and beautiful country, and to hasten the reign of brotherly love and peace in the world.

But while all this outer preparation is going on, listen to the still inner voice, "Be ye therefore ready, also," ready—not for death and passing on to a fuller life—but attentive and ready here and now for whatever that inner voice directs us to think and do, living in constant preparedness for the Divine Spirit to show us his will. Only by "practicing the presence of God," by watching and waiting continually can we be ready.

In the preceding verse of Matthew 24 we are told that "if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken into." But we do *not* know when God's voice may desire to commune with us and direct us, and it is often such a still, small voice, that unless we are "in tune with the Infinite," our ears are not open to hear and receive it, and "the Son of Man cometh at an hour when we think not." So we miss some special blessing that he had for us and for others, and just that opportunity may never come again.

Let our earnest prayer be that we "abide in the secret

place," so that we may be ever ready to hear and obey the voice of the Spirit within us. With Longfellow—

> "Let us labor then for an inward stillness,
> An inward stillness and an inward healing,
> That perfect silence where the lips and heart
> Are still, and we no longer entertain our
> Own imperfect thoughts and vain opinions,
> But God alone speaks in us, and we wait
> In singleness of heart, that we may know
> His will, and in the silence of our spirits
> That we may do his will, and do that only."

"HE MADE THE STARS ALSO"

The pungent air blows in from off the lake,
  The trembling leaves a gentle whisper sigh,
The mirrored trees a dancing skyline make,
  And all is peace with night and silence nigh.

Deep down beneath the crystal bosom shine
  The stars, serene and pure and brilliant white,
Beneath that miry, vile, and sluggish slime
  Appears the heavenly gala dazzling bright.

Each noble thought, God's image pure—a star.
  Transcendent to a finite, vulgar sense
They shine through meanness vile; surpass by far
  The mirky shroud of natures, souls, immense.
Rejoice in this: forget the things that mar!
In every mortal bosom shines a star.

—*A. Courtney Parker.*

I would not enter on my list of friends, though polished with good manners and fine sense, yet wanting sensibility—the man who needlessly sets foot upon a worm or in a verdant step may crush the snail at evening crawling in the public path. But he who hath humanity—forwarned! Will tread aside and let the reptile live.—*Selected.*

"Remember this day to keep it holy."

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

THE PRACTICAL APPLICATION OF THE GOLDEN RULE

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."—*Jesus.*

PERHAPS no mode of conduct has served mankind so universally as that implied in the Golden Rule. The essence of the Golden Rule is found in all religions and is almost identical with Jesus' way of expressing it. This rule has been the foundation especially of commercial ethics. Business men pride themselves on their "Golden Rule Religion." Look over any general list where men are required to register their religious tendencies and you will see simply "G. R." specified. This speaks for itself.

The application of the "Golden Rule Religion" has generally been considered an easy matter. "If you owe me money, I wait with a certain Christian patience until you pay it." "I permit you to specify certain regulations in a business transaction, because I would hope to be as kindly dealt with were I the chief actor." "I feel kindly toward you, because I should like to have you feel kindly toward me." "I am held up and robbed, but am glad to let the highwayman escape without a word." "I sympathize with you when you are 'down and out,' because I would receive the same consideration under like circumstances." "I do you a good turn because I might need your assistance in the future." All this is a good illustration of the world's manner of handling the principle contained in the Golden Rule. This method is well and good in establishing a moral code, but this application should not be construed to be the fulfillment of the spiritual law laid down by Jesus.

Regarding the Golden Rule as a fundamental principle, and a law working for the exaltation of Good, in which all permanent laws are founded, and upon which Jesus based his words, the Golden Rule is not subject to

conditions, but rather all conditions should come under its jurisdiction.

Since the fulfillment of the "law and the prophets" rests upon the right application of this Golden Rule, it is wise to look at it from the inside and get the true interpretation of it. The object of its fulfillment is not petty personal gains or any form of selfishness, neither is it the fostering of false pity and sympathy. The strong must bear the burden of the weak, but in such a manner as not to keep the weak forever in their limitations. If you were the one struggling with some handicap, physical or otherwise, what would ye that men should do to you? You would want to receive strength, courage, freedom, and if need be, a visible expression of these qualities. You would not want pity, blame or charity, but some quality of fellowship and love that would lift you out of the condition.

Keeping the Golden Rule is just another method of forgiveness, or giving for the error the Truth. It is doing in thought, word or deed the kindest thing in the kindest way. It is doing that which uplifts and encourages. It is exalting those principles that promote the general welfare of humanity as a whole. More than likely it will demand doing the hardest rather than the easiest thing. It requires no great strength of character to gloss over errors, because it would be the most peaceful way of handling the situation. Errors allowed to seethe in inner turmoil come forth eventually in sudden fury. The true way to handle error, the way which would lead to permanent harmony, is the way of the Golden Rule—making it possible for the offending one to see his faults, and at the same time point out to him the remedy. The one that can do this, the one who keeps the Spirit of this Rule, does it in kindness and love, and from the standpoint of Principle, and in so doing personal gains are overlooked and personal resentment at interference offset.

A man walking down the street discovered another man whipping a dog and interfered. "This is my dog, and I have a right to whip him," said the bully. "This is God's dog and I have a right to interfere," said the man governed

by the Golden Rule. We can't go wrong with God and a desire to express good as our sure foundation. Starting with this premise and acting from this standpoint in wisdom and love, we can be sure we are doing the right thing, however at variance with "common usage or custom" it may appear.

Living in accordance with the Golden Rule enables one to speak of faults and virtues alike, and lifts one above any *personal* attack or praise. All activity is either God-directed energy or man-made force. It is the expression of the One Power in either a right or a wrong relation. Conduct, good or erroneous, is no longer related to the godly or ungodly man, but is rather a question of understanding God or being ignorant of him. Realizing this truth begets in the heart a feeling of tenderness for the most depraved.

There is no more reliable standard of conduct upon which one may depend at any time than the principle of action contained in the Golden Rule. Gold is symbolical of pure substance. The demonstrator of this rule can rest assured that when he images the good for his fellowmen, he will bring into manifestation out of the pure Substance of Spirit, interpenetrating the universe, the things that are best for mankind. Seeing the sick, the halt, the maimed, physically or mentally deficient, the one in spiritual understanding knows instantly what it is that he should do "unto them," and without regard to personality visions the health, the freedom, the fullness of life—God's gift to his children—as the "things" the needy ones most desire. This does not interfere with personal will, but is in itself an opportunity for the *individual* to uphold the reality of Truth, and dissolve the falsity of error.

With this understanding of the application of the Golden Rule, it is very easily discerned why Jesus added, "for this is the law and the prophets." The "prophets" in our consciousness are our spiritual ideals—those qualities of mind through which we vision the good desired. All men are desiring and seeking the good in their own way, and it is perfectly safe to believe that bringing the good into expression in the lives of mankind is the highest gift one can bestow

upon another. "Greater love hath no man than this, that a man lay down his life for his friends." We know that Jesus was not talking about dying for one's friends, for his absorbing theme was *abundant life*. He was emphasizing the truth that when we "lay down" our personal opinions and desires, and give our minds to the exaltation of God, we are pouring into the universal treasury of mankind a potent energy that will bless and purify the race, because it gives them only good. This is accomplished under law, and it is important that we understand Divine Law and its application to our daily duties, if we are to be of greatest service to humanity.

The operation in human consciousness of the Golden Rule involves both the uncovering of error and its forgiveness. Do not imagine you are keeping the Golden Rule because you kindly permit error to grow and flourish in those most dear to you. You need not audibly denounce it (unless this method seems the wisest way in particular instances), but you can allow the Word of God to have such an activity in the silence of your Being that the emanations from this center of Truth will transform your environment and offset the growth of the tares in your own consciousness and those about you. Isn't that what "ye would that men should do unto you"? It is this application of the Golden Rule that will help you to eliminate from consciousness those ideas which are no part of your real nature; help you be the highest type of manhood and womanhood possible of attainment; help you establish perfect wisdom, health, peace and poise in a foundation that is eternally to be depended upon and finally help you to bring into expression your Spiritual Self.

QUESTIONS AND ANSWERS

What is the evidence today that "the harvest truly is plenteous" and that "the laborers are few"?

The effects of sin—disease, sickness, pain, sorrow and death—are everywhere manifest. Those who are sufficiently quickened in spiritual understanding to be able to speak the Word that heals and uplifts are comparatively few. But

they are daily increasing in numbers, and many are earnestly saying, "Here am I; send me."

In what way can you demonstrate that prayer will increase the number of missionaries and hasten the salvation of the world?

Prayer and praise have increasing power. When Jesus multiplied the loaves and fishes, he first gave thanks, and by prayer and praise brought into expression the increasing power of the Word. Missionaries are needed at home quite as much as abroad, and "salvation" means much more than the acceptance of a formal religion which saves men after death. It is the quickening and uplifting of the whole man, spirit, soul and body, here and now.

What can the churches and we as individuals do more than we are doing to bring about the salvation of sinners?

The best way to bring about salvation is for each individual to learn what salvation is, and bring it about in his own life. Salvation is the redemption of the whole man, here and now. It is an intensely practical matter, having to do with every phase of human experience. It heals the sick, supplies with God's abundance all who have need, casts out demons, raises the dead, and makes of man a new creature, not subject to sin and death.

Did Jesus give the same power in those days to all his disciples as he did to the twelve?

Jesus gave all power to all who worked in his name. But their ability to receive and use the power depended upon their faith. The same is true today. Our use of the power is according to our faith in it. This is a law and Jesus stated it thus: "According to your faith be it unto you."

What is the limit of the power which Christ gives today to ministers and other active Christians?

There is no limit. But it all depends upon the faith of the individual.

What evidence can you give, if any, that there are those today who have the power to cure disease without medicine?

The fact that many are healing the sick by purely spir-

itual means without any medicine is proof that they have the power. They understand and have faith in the power of prayer and the spoken Word of God to do all things, and are receiving according to their faith.

What evidence can you give that all Christians have the power and do cast out unclean spirits?

The fact that they are doing the works. "By their fruits ye shall know them." Those who exercise faith in the power of God are today casting out the demons of false appetite, lust, and every form of the selfish carnal man—putting off the old man with his deeds, and putting on the new man who is renewed in the image of him that created him.

Repeat from memory the names of the twelve apostles.

Peter, Andrew, Judas Iscariot, James the son of Zebedee and John his brother, James the son of Alphæus, Simon the Canaanite, Philip, Bartholomew, Thaddæus, Thomas, Matthew. After the death of Judas, his place was filled by Matthias, who was chosen by lot. Jesus evidently did not sanction this choice and he made Paul the successor of Judas.

Who became the outstanding members of the apostolic company?

Paul, the Seventy, and all who did the works commanded by Jesus: "Preach the gospel, heal the sick, cast out demons, cleanse the lepers, raise the dead."

Why were the twelve forbidden to work among the Gentiles and told to confine themselves to the house of Israel?

Israel represents the spiritual mind in man, and in all reforms, appeal must be made to the spiritual consciousness. The Gentiles, representing the "natural man," cannot understand spiritual things.

Apart from other reasons, what wise diplomacy was there in getting the Jews to accept Christ before preaching him to the Gentiles?

"The letter killeth, but the Spirit giveth life." "Spiritual things are spiritually discerned." The record of Jesus and his work in Palestine has a deeper significance than the

merely historical account would indicate, therefore this Scripture should be interpreted in the Spirit. The Israelites represent the real man, the true spiritual nature; the Gentiles are typical of the unregenerate state of consciousness in man. All reform begins by appeal to the spiritual nature. "It is the Spirit that quickeneth." When the spiritual nature becomes quickened, the whole man is regenerated and renewed. All true reform works from the within to the without. The Gentiles are the external consciousness. Nothing permanent is accomplished by beginning with the external.

What is the best news the world has ever heard?

The best news the world ever heard is Jesus' proclamation, "Whosoever liveth and believeth on me shall never die."

What has the preaching of the gospel accomplished for the world?

The preaching of the gospel has called the attention of people to the Truth. In those who have become spiritually quickened so that they have discerned the real meaning of the gospel, it has brought health and peace and plenty and whatsoever they ask, believing.

Apart from the miraculous curing of the sick, the deaf, the dumb, the blind and the insane, what has Christianity done and what is it still doing for these unfortunates?

Formal Christianity has no real help to offer the class mentioned. True Christianity heals them, and teaches them the knowledge of the Truth that will keep them whole. By the renewing of the mind, that is, the change from error thoughts that cause sickness and deafness and insanity, etc., to the Truth that brings health and life abundant, a complete transformation in mind and body is made.

Would Jesus have given them the same instructions, to take no money with them to pay their expenses, if he had sent them to a Gentile nation?

Jesus sent his disciples out without money or purse, to develop in them faith in God as their supply and support. His method does away with all commercialism in religion. There is a law of giving and receiving. The disciples gave

freely; the law assured them that they should receive freely, and they were taught to step out in faith in the unfailing spiritual law. They could demonstrate the law just as perfectly among the Gentiles as the Jews, because not men, but the law was their resource. The Jews did not accept Jesus. They could not be depended upon for supply.

Why does the obligation still rest upon us to liberally support the gospel with our means?

Because of the law of giving and receiving. To receive freely we must give freely. However, the gospel to be "supported" is not a formal religion which needs the support of men, as charity, but the living message of life, the good news that is given "without money and without price." We give, not to "support the gospel," but to fulfill the law of giving and receiving.

What sure rewards come to us through receiving the messengers of Christ?

"He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." By receiving the messengers of the Spirit, the mind is open to the blessings of the One Presence and the One Power.

LITTLE INTERPRETATIONS

"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14:27.

God is Substance, firm, enduring, unchangeable, eternal. This is the ground of man's faith, by which he is upheld and sustained through every experience in life.

* * * * * *

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

"The letter killeth but the Spirit giveth life." Rites and ceremonies are of no value. We should avoid the traditions of men, in all the forms popular today.

* * * * * *

"Him that cometh to me I will in no wise cast out."—John 6:37.

Life is one and should be unified in Spirit, soul, body.

* * * * * *

"He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."—Mark 7:37.

We should all be doing the mighty works done by Jesus, not only in the healing of others, but in awakening and restoring our own inner powers.

* * * * * *

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them."—Isaiah 5:11.

Man's desire for stimulants is really a desire for more life. An intemperate man can be healed by declaring that his desire is satisfied with the substance of spiritual Life. Intemperance is not confined to the drinking of alcoholic beverages, but includes all forms of eating and drinking that make man the slave of appetite.

* * * * * *

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Man should not identify himself with personality, but should know himself as the Son of God.

* * * * * *

"And Jesus said unto him, If thou canst! All things are possible to him that believeth."—Mark 9:23.

"All things are possible with God." "All things are possible to him that believeth." Instead of trying to excuse lack of faith by saying, "The day of miracles is past," we should bring ourselves right up to the standard set by Jesus Christ and say, "I can do all things through Christ which strengtheneth me."

* * * * * *

"In heaven their angels do always behold the face of my Father who is in heaven."—Matt. 18:10.

The teachable spirit opens the mind to the understanding of spiritual things. All the pride of mortal knowledge must be eliminated from consciousness to make way for the Truth.

* * * * * *

"Be ye kind one to another, tenderhearted, forgiving

each other, even as God also in Christ forgave you."—Eph. 4:32.

Forgiveness is a necessity because of the Law of Being, which is Love. According to this law, before one can expect forgiveness himself he must grant forgiveness to others.

* * * * * *

"Unto us a child is born, unto us a son is given."—Isaiah 9:6.

The child "born" in the consciousness is the Christ. The Christ baptism quickens the whole organism of man, and gradually there is formed within him the Christ body. This body is spiritual, everlasting, because it is made of the Substance of Spirit.

MISCELLANEOUS COMMENTS BY THE EDITOR

When in the silence and in dreams we see a little child, we may know that the Christ body (Jesus) has begun to form in the subconsciousness. Then we should be careful and not let the subtle desires of sense rob the young child of its vitality, and thus kill it out of consciousness. The young child must be cared for and fed daily with spiritual thoughts or it will wane and finally pass out of mind, and we will find ourselves back in the old sense state with Herod in supreme control. Watch and pray, cultivate the things of the Spirit, and the Christ-child will grow daily in wisdom and stature.

* * * * * *

You have no reason to fear any prophecies of evil. Every seed brings forth after its kind. You are sowing seeds of Truth in your mind daily, and according to the law you will reap as you sow. Why should you be disturbed about the reaping of others? You have the promise of safety and protection. When doubts and fears arise center yourself in the One Omnipotent God and affirm:

"Divine Love and Wisdom protect me from all harm. I am housed in God and no evil shall come nigh me."

* * * * * *

God is the All and in all. Man is the offspring of

God and should live consciously in him. God is Spirit—Mind. This Mind is composed of ideas, and these ideas have expression. Christ is the perfect Idea in God-Mind of spiritual man. Man is created to express God. When man decides to follow his own personal leadings, and chooses to know and enjoy something besides the law of God, he is said to fall into sin. When sin has done its work it brings forth sickness, poverty, death, etc. "The Truth," when known and conformed to in thought and word, will free man from these evils.

* * * * * *

Man evolves consciousness according to fixed laws of Being. There are rules governing the development of a conscious identity, with all that that implies, exactly as there are rules governing mathematical demonstrations. The student in numbers knows that he is not limited in the use of the principle—all he has to do is to follow the rules and go forward. So in working out the problem of life, man is not limited so long as he conforms to the Law of Being as revealed to his spiritual consciousness.

* * * * * *

Saul was a child of Nature. Had he lived in this country he would have been called a "cow-boy." He was hunting his father's drove of asses, and not finding them, dropped in to consult Samuel, a prophet, who was also evidently a finder of lost property. Samuel was impressed with the young man, and being informed by the Lord that Saul should be made king, the prophet anointed him.

Saul means *personal will.* He represents the consciousness in its natural estate. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a very complex phase of the mind and its paradoxes often perplex the most acute. The character of Saul has always been a puzzle to Bible students and ministers.

A study of one's own personality will reveal the character of Saul. He is that in us which lies very close to sense-consciousness.

When the personal will is wholly given up to sense-

life, it is a Gentile. When it recognizes Jehovah and has a semblance of spiritual understanding, it is an Israelite. Saul was recognized by the Lord and selected by him to be king. Yet there was not strict adherence by Saul to the spiritual law. He consulted soothsayers and mediums, when he could not at once get a response from the Lord.

People who are under the dominion of personality are very liable to be led away from the Great Universal Truth, through a desire to know temporal things instead of eternal. When you are very anxious to know the future, and slyly seek the so-called wisdom of the public medium, or clairvoyant, you are under the dominion of wavering human will.

When we are sure of our premise in God we do not fear the outcome, and always know that we shall succeed in every good work.

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All of the brain-centers in the body send out an invisible energy and Substance, which can be seen under right mental concentration. Center your mind at the life-center, and thoughts of life will respond. This is the law—speak the word and it is manifest. "I speak of strength, and lo, he is there." Consciously turn the vital emanation into your organism by your thought of it as part of your invisible body. In the Jesus Christ regeneration this must be done daily until the whole body is spiritualized. Of course there is much more to the process than the Substance side. The most important part to most people is the harmonizing under the Divine Law of the erroneous thoughts that have materialized the finer forces of the body.

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To find the kingdom of God within make statements like these, silently and aloud:

In abundant, boundless, omnipresent Life, I live, move and have my being.

In enduring, unfailing Strength, I live, move and have my being.

In All-Power I live, and move and have my being.

In Divine Love I live, and move and have my being.

In Infinite Wisdom I live, move and have my being.

In pure Substance I live, move and have my being.

* * * * * *

Although we are far removed in our religion from the orthodox Christian church, we have the utmost respect for and appreciation of its work.

Pope Pius saw beautiful, flaxen-haired Saxon girls exposed for sale as slaves in Rome, and, moved with compassion, inquired where they came from, and sent priests to convert their people to Christianity. Paul forsook everything and endured indescribable miseries that he might teach people the Truth. The Christian religion has for two thousand years kept an army of unselfish soldiers in the field, who have worked in all sorts of ways, nearly always with uncertain compensation, for the betterment of the human family. Statistics show that Christian ministers receive an average of about $500 per year. This certainly does not warrant a display of "purple and fine linen."

But orthodox Christianity has not comprehended all of God's revelation to men. There are new and more practical possibilities in it, and we have discovered some of them —but not all. We are seeking to prove that the Christian religion is a marvelous system of therapeutics that will heal man of all diseases and make his body immortal. That it will also show him how to provide for his daily needs without labor. By "labor" we mean that work which worries and wears men out. In addition to this, Christianity will make, right here in the earth, all the conditions that have been for ages promised to man in some far-away heaven.

We are in various ways proving that our interpretation and use of the Christian doctrine brings about these results, and those who have studied and participated with us are our firm friends and supporters. In view of these facts we do not hesitate to ask for temporal help in carrying forward the work. We furnish the ideas, you supply the material things. In the language of Paul, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

Millions of dollars are annually raised in this country

to educate foreign heathen, yet we find a greater need among the heathen right at home. We are doing our best to show them the way to be saved from their sins, sick bodies, and get into heaven (the kingdom within) right here and now. Is not this a great work, and should it not receive the generous support of every philanthropic soul? We think so. We ask every reader to help us extend the circulation of our publications, that the people may be educated.

Our work is steadily prospering in spite of large additional expense, but we could do vastly more good if a larger number of people could get our literature and instruction.

We have often heard men regret having given money to relatives and friends, but never a complaint of this character where the money went to churches or religious institutions. This argues well for satisfaction in giving. "It is more blessed to give than it is to receive." If you want real joy, give to the good, and look to God for your reward. It will prove the happiest investment you ever made. People who make a practice of giving to good works a part of their annual income have secret joys that testify of the approval and reward of God.

* * * * * *

Men, as a rule, have a vague idea of the manner in which mind produces results. They know that it has power, but the orderly working of that great power few understand. When man understands just how mind works, and observes the Law, he will never have any sickness. When a machine is out of order, the machinist first locates the difficulty, then makes his adjustment and repairs. When the body manifests inharmony, some of the faculties of mind are working out of tune with the Law. In order to restore harmony one must know what thought is producing the discord.

The Law is set forth in the Scriptures, and when man comprehends and works under it, he shall fulfill in his world every desire. The six days' creation are symbolical of the bringing forth, not only of Divine Mind, but of every man's mind. The fundamental faculties are set forth in the first

chapter of Genesis. The first day's creation was that of light. "And God said, Let there be light, and there was light." Light is spiritual understanding, and has to do with ideas. Prayer and praise make these ideas manifest. God, the Universal Mind, is here as light. The universe is filled with ideas, and man, through concentration, draws them into his consciousness. Prayer is the accumulative energy of the mind. Mind must grip ideas and bring to earth these heavenly messengers. How this is done is explained in the second day's creation—it is through faith. You have an idea of *life*, which is innate in Divine Mind. Through prayer, and thinking and aspiring to the great Universal Life, you receive into consciousness this *life* Idea. At first you feel the life flow only, while concentrating, but you make it substantial through faith. You believe in the continuity of the Ideas in Divine Mind, and you lay hold of them in substance or faith. The Ideas, the Words of God, are perpetually alive. When you have laid hold of them, the next step is to form them. This is the work of the faculty called imagination. On the third day the Word went forth, "Let the dry land appear." Here is the third step in mind, and the exercise of mind.

These processes of mind are in everything that we do. First, ideas come; then we lay hold of them, and then we form them.

Man is coming to the place where he will do away with muscular work. We will never be free from weariness until we learn to do everything in mind, backed by spiritual understanding. When we get hold of our spiritual faculties, or disciples, they will do the work for us.

To what extent have you cultivated your mind? Your faculties are at work all the time. Are you directing them? We know these things but we do not consider them as we should. It is not enough to take it for granted that they are true. We should have *understanding*, and then we shall work with the Law of Being. It may be difficult at first to change the trend of your thought because of the lack of *I Am* direction, but you will succeed if you persist.

In hypnotism, whatever is suggested to the mind of the hypnotized one is there pictured and carried out. Hypnotism is mental dominance; dominance of the body and of the mentality that controls it. The *I Am* should always be in authority. It is wrong for one to control another or to make suggestions that interfere in any way with another's freedom. True treatment is the education of the thinking power. Hypnotism is simply wrong use of the imaging power of the mind.

* * * * * *

Faith is the substance of mind. If faith had to do with the framing of worlds, it may have something to do with framing our bodies. The disciples said, "Increase our faith." Jesus said to them, "Have faith in God." We must have faith in something Supreme. Selfishness is disintegrating, but faith is integrating. It is a substantial quality, and when it reaches into the body and affairs it builds them firmly. Stop hoping, and lay hold with the mind of the real Substance.

Every man has a church. His spiritual consciousness is the church of God, and the church has twelve elders. These twelve elders are the twelve faculties of mind, and they carry out the ideas of Divine Mind in the congregation, or consciousness. We do not always realize this, because we do not bring into consciousness the organizing faith-substance. We have thought that spiritual things were vague and indefinite, but this is not true, for the only real, tangible things are the things of Spirit.

* * * * * *

In seeking Truth, some get so anxious for results that they fail to lay a solid foundation through faith in things spiritual. The roots of a tree must be very deep, and when the storms come it must bend to them. It is not wise to be too tense and resistant. We are not to be whiffled about by every word of doctrine, but are to know what is true. We are not to follow what someone else says, nor what our sect or school has taught, but are to think for ourselves. You do not find Truth by hard study, but by realizing it in the quietness of your own soul. Know

that you are the offspring of the Divine Mind, one with it, and that all its wisdom and knowledge and substance are open to you when you place yourself in faith, and acknowledge your oneness with it. Say, "I do know. In Spirit I know all things. The inspiration of the Almighty gives me understanding."

Are you looking to the Spirit of Truth as your guide into all truth, or are you depending upon some man or woman, or some bible as your authority? It is your privilege to be free. It is not what the church fathers taught, but what does your indwelling Lord teach you?

Hold in mind the perfect image which you wish to demonstrate. "Is it not written in the law, Ye are God's and Sons of the Most High?" Some people think this sacrilege, but it is taught from beginning to end of the Scriptures, which many accept as final authority, that man is made in the image and likeness of God; that we have lost sight of that likeness, and that we must be, and are being, restored to it. Since we are transformed by beholding, we must continually see ourselves as we are in Spirit and in Truth, and deny every adverse thought which pictures us as weak, and sinful, and sick, and lost.

* * * * * *

Jesus had his disciples with him when he multiplied the loaves and fishes. He looked up to heaven and blessed them; then broke and passed out to his disciples, who distributed to the multitude. This is an illustration of the way the mind works. Ideas conceived in consciousness are given substance and multiplication through prayer and blessings, then distributed to the body through the great nerve centers, which are the disciples. When this great law of mental increase is more fully understood, body vitalization through mind action will be a universally accepted truth. Man can take a very small quantity of food and through interior spiritualization fully satisfy his needs.

The Editor calls your attention to the Unity Brick Buyers. See Publisher's Department.

SUNDAY LESSONS

Sunday, June 24.

THE INCREASING POWER OF FAITH.—Gen. 15:5-18.

5. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in Jehovah; and he reckoned it to him for righteousness.

7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

10. And he took him all these, and divided them in the midst, and laid half over against the other: but the birds divided he not.

11. And the birds of prey came down upon the carcasses, and Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces.

18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Silent Prayer: *I have faith in the increasing power of my true thought.*

This is a lesson of encouragement to those who are

faithful, yet see no fruit of that faith. Abram was childless, and he asked the Lord what should be given to him, as it seemed that another would be the heir of his house. The answer is, "Fear not, Abram, I am thy shield and thy exceeding great reward." Whoever works under the Divine Law is protected, and the result is sure. Active faith in the spiritual powers of Being is productive of tremendous results eventually. We may not have any evidence outwardly because of some idea we are holding to that prevents the manifestation. The Lord told Abram that his seed should be in multitude as the stars of heaven. Prof. Camille Flamarion says that the best telescopes reveal one hundred millions of stars. Celestial photography penetrates further still, and the number becomes so great as to be beyond practical computation. This illustrates the generative power of faith exercised in the right place, which is the formless substance of Being. Do not pin your faith to the things of form; they are limited and can bring you but a limited reward. In the formless you have the free range of the whole expanse of heaven, and your results will be like its innumerable stars, beyond computation.

But you may not have the fulfillment of this faith in God until you have opened the way in your consciousness for its descent into externality. But keep on *believing*. "And he believed in the Lord; and he counted it to him for righteousness." Then proceed to find out why you do not have the evidence. Abram said, "O Lord God, whereby shall I know that I shall inherit it?" Then follows instructions for a sacrifice. Some ideas on the sense plane must be sacrificed. A heifer, a she-goat, a ram, a turtle-dove, and a young pigeon are mentioned; that is, give up the idea of physical strength (heifer) and realize that its source is spiritual. Give up your human will (goat) and let the Divine Will work in you. Deny away all subconscious resistance to the working of the Divine Law. Let confidence and peace pervade your mind (dove), yet know that swiftness (pigeon) is characteristic of all action in things spiritual. Look for a swift fulfillment of all you have had faith in. In

all this process you are to drive away the "birds of prey," or mortal thoughts, as did Abram.

What evidence have you that you will get the fruit of your own good thoughts? That which you have already accomplished. The animals which Abram sacrificed unto the Lord represent what has been overcome and mastered in sense consciousness. You have also developed the ability to protect from the devouring thoughts that fill the air, your inner vitalities.

The concluding verses indicate that faith has yet a deeper work to do in subconsciousness. When the Sun of Divine Understanding seems to go down and we are left in darkness for a time, fear falls upon us. This is the reflex of subconscious ignorance. The temple has not been fully cleansed of past errors which have been in possession of the body and are secretly carrying on their savage orgies below the line of consciousness. These Amorites are a race inheritance and their seat of action is the generative function. They are overcome by the faithful who trust in the Lord and purify themselves both within and without—that is, in thought and deed.

SUNDAY, JULY 1.

TEMPERANCE LESSON.—Rom. 13:7-14.

7. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and

drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

SILENT PRAYER: *I make no provision for the flesh, to fulfill the lusts thereof.*

A strong desire in the consciousness for a fuller realization of energy leads most people to stimulants. The remedy, then, is substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whiskey is taken away from the drunkard, and nothing given him in its place, he will continue to crave it. If he be given a substitute he will transfer his desire to that; for instance, morphine or cocaine. But if he be given the real stimulant, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but good seeking satisfaction.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of Love. There is a very close connection in Being between Love and Life. When we love one and pour out to him that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the energies of Being, and a great law of mind equilibrium is fulfilled. Thus, "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whiskey, I love God." Here was a practical application of the law of love to the healing of desire lost in the wilderness of sense. The sense-man is constantly reaching out for the more abundant things of existence. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense whenever we try to satisfy this inner craving from the mortal plane, because it can only be satisfied with higher things. Our desires are

from God and must be fulfilled in a God-like way. This sense man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs in consequence. Those who abstain from meat find that they do not care for tea and coffee. There are tea and coffee drunkards, and they need healing along with other boozy ones who make provision for the flesh.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his *word*. Let there be a clear understanding that man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands, and will reform the most hopeless case when faithfully applied, either by the individual for himself, or with the help of a spiritual healer.

Sunday, July 8.

THE TEST OF FAITH.—Gen. 22:1-13.

1. And it came to pass after these things that God did prove Abraham, and said unto him, Abraham; and he said, Here am I.

2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place which God had told him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, God will provide himself the lamb for a burnt-offering my son: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

Silent Prayer: *Though he slay me, yet will I trust him.*

In the development of the spiritual faculties there is a movement of the consciousness in an ascending scale, which

is understood by the one who is having the experience, but is quite difficult to explain to those who have not entered that degree. The *faith* faculty gets stronger at each trial, and when obedient to the Divine Guide—the Lord—it finds an added pleasure in the exercise of the functions of both mind and body at every upward step.

Every function of man's organism is at its foundation spiritual, and when exercised as designed by the Divine Mind, every breath and every heartbeat is a song of joy. Even the seeming sense functions may be spiritualized, and become sources of unending pleasure, but when they are under control of the animal part of the man, they are demoralizers of the body. Under Divine Guidance this demoralization, which mere animalism has produced, must be purified through the descent of the fires of Spirit. This is what happened to Sodom and Gomorrah, which cities represent the functions pertaining to generation.

When we have faith in God and the ways of Spirit, we are willing to give up all our material pleasures, if such be the instruction of the Inner Guide. This is symbolized by the sacrifices so often referred to in the history of the children of Israel. The body and its vitalities are in perpetual action. That action is progressive, when under the Divine Law. When that law is disregarded, there is retrogression, which brings a sense of discomfort, and finally pain. It is frequently through pain that we are brought to see that we have departed from the Divine Law. Then, if we have common sense, we hasten to find that law which will give us pleasure. Abraham found it in entertaining the messengers of the Lord, which messengers are the higher ideas that drop into our minds when we meditate upon spiritual things.

Within a year after the wickedness of Sodom and Gomorrah was destroyed, Sarah bore a son whom they named Isaac, which means *laughter*. That is, after giving up the mere animal gratification of the sexual nature, and purifying the mind of sense thoughts, a greater pleasure was experienced from a more interior action of this same function. But this also must be raised to a higher plane of conscious-

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ness. In each of these ascending degrees in bodily transmutation there is a residuum of the last degree remaining in consciousness. This must be purified, that the whole man may be a fit temple for the Holy Spirit.

As this lesson shows, the sacrifice in this case was the ram (symbol of animal generation), though it seemed that the experience through which Abraham passed called for the slaying of Isaac, the whole consciousness. We find that these degrees of unfoldment have their trials as well as their pleasures, and those who have but a transient faith in the wisdom and power of the Spirit are apt to give up before the process is complete. The "land of Moriah," to which Abraham was told to go to make his sacrifice, means *the bitterness of the Lord.* So we find in the changes that take place in the consciousness there are sometimes very bitter experiences, and it takes a stout faith to believe that good will come out of them. But it always does if there is a steadfast obedience and faith in the goodness of God. Great power in spirit and in body grows out of this steadfast overcoming. Abraham became the father of a multitude, "as the stars of the heaven, and as the sand which is upon the seashore."

Sunday, July 15.

THE JOY OF THE LORD.—Gen. 24:58-67.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of Beer-lahairoi; for he dwelt in the land of the South.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.

66. And the servant told Isaac all the things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

SILENT PRAYER: *I meditate upon thee day and night and my soul is filled with joy.*

Faith in God and obedience to the Divine Law bring forth a serene peace and joy. This is the son of Abraham and Sarah, *laughter*—the spiritual meaning of the name Isaac. That the development of these qualities does cause one to become inwardly happy and outwardly serene, Christians well know. Jesus had this inner happiness and he passed it on to his disciples—"That my joy may be in you."

As one feels a certain inner satisfaction after having done a good deed, so after having repeatedly followed the promptings of the Spirit to righteousness, there is an accumulated fund of satisfaction that finally breaks forth in *laughter.* This son Isaac did not come to Abraham and Sarah until old age, or until they had accumulated a *faith consciousness.* Abraham *laughed questioningly*, hopefully, when it was announced that Sarah should bear a son in her old age. Sarah *laughed* incredulously, but mingled with joy when the promise was announced to her, and both *laughed joyfully* with thanksgiving—and Sarah's friends *laughed* with her, when Isaac was born. ("Which thing is an allegory."—Paul.)

Isaac was not noted for his achievements; he represents the serenity, peace and joy that man has when he accepts spiritual things as real and lives "as seeing him who is invisible."

Those who have faith in the Divine Law and follow it to the giving up of all personal possessions, as did Abraham, are blessed with abundance of every good thing. Abraham is represented as rich and prosperous, a prominent

man of his time. Spiritual graces are also added and there is constant increase of good. The happy Isaac consciousness claims its counterpart in Rebekah, whose name signifies "a noose," or "a rope with a noose," *i. e.*, "a young woman whose beauty ensnares men." Faith and obedience bring joy, and spiritual joy links man with the beauty of nature without. Rebekah is represented as coming from Nahor, which is supposed to be in Mesopotamia, a country far beyond the limits of the sacred land of Israel. "And Isaac went out to meditate in the field at eventide: and he lifted up his eyes." And Rebekah "lifted up her eyes, . . . and he loved her."

Thus is portrayed the union of the devout, joyous soul with the soul of the Divine Natural.

WITHDRAWAL OF CONDEMNATION

Say to the people around you, I see you in perfection and do not condemn anything in you.

As you withdraw accusation it is also withdrawn from you.

Judge not, that you be not judged; for each man's judgment of another falls back upon himself.

This is the Spirit of God which Paul said is freedom.

The way to get freedom is to give freedom.

You are not under the old Jewish belief of law and letters unless you choose to hold yourself there; you are in the new Truth dispensation, which Christ shewed forth, of light and liberty.

Begin today by withdrawing from the world all accusation. Live in pure thought, and the external will correspond with your within. Heaven means freedom.

The Bible lives today because of the spirit of its teaching, which, when understood, is life and liberty. It is an uninteresting book to those who have veiled the Spirit and are blindly reading after the letter, which means law.

Call out the good in every one by seeing from the standpoint of Spirit, which maketh alive.

Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

Unity Building, Tenth & Tracy Ave., Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1917
Held daily at 9 p. m.

Jesus Christ is Here, Raising me to His Consciousness of Life and Wholeness.

PROSPERITY THOUGHT

June 20 to July 20, 1917
Held daily at 12 m.

The Riches of God's Kingdom is the Foundation of my Prosperity, and my every Need is Fully Supplied.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from June 16th to July 16th, 1917.

June 16th to July 1st—Matt. 5:14, 16: "Ye are the light of the world. A city set on a hill cannot be hid. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

July 1st to July 16th—I John 3:18-19, 21-22: "My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him: if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Judging from the tone of your letter, you seem to have two standards of purity and living—one for the married and one for the unmarried. Under the Divine Law, there is but one standard, and it is the same for all. God is Law; Principle, unchangeable, unalterable, and he does not make exceptions for individuals merely because they have gone through some ceremony of man-made law.

Thoughts are continually forming conditions in your body and environment, and the conditions correspond exactly with the character of the thoughts. You can readily see then, how important it is that you free yourself from all thoughts of condemnation, either for yourself or for others. Hold in mind only those thoughts that you would have made

manifest. The little child learning to walk wastes no time in useless grief over his unsteady steps and frequent falls, but keeps right on until he attains the mastery.

Do not give your time and substance to regrets for the past, but let it be as waters that have passed away, and enter into your new life in Christ Jesus. Read carefully the Truth given in John 8:3-12. If you are earnestly seeking to express the Truth now, you are no longer under condemnation for the past. This point is emphasized in the last of the verses referred to: "Neither do I condemn thee: go, and sin no more." The illumination of Spirit has come to you, and the important thing is that you "sin no more."

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"Is it necessary that you know the specific things meant if one asked you for help, most sincerely voiced in this plea or prayer: 'Who can understand his errors? Cleanse Thou me from secret faults'?"

The prayer, "Cleanse Thou me from secret thoughts," would not be the ideal one from a Truth standpoint. It keeps one in the orthodox idea of a far-away God who works independently of man. The Truth is that man must recognize God as the Higher Self within him and let this mighty power assert itself through his cooperation. (Read John 5:17.) Prayer should be specific and definite. Every prayer should be more a realization that one has what he wants. Affirm specifically health, freedom, prosperity, or whatever is desired.

While one gets the results through asking the Father to show him the wrong thought which keeps him from realizing the Truth, this showing very often comes through man searching himself. For instance, if one wants health and at the same time knows that he is afraid of some person or condition, or is "hating" someone, or trying to force another to do as he desires, he need not ask the Lord to show him anything—the Lord is, through conscience, constantly bringing it to his attention. If one fears or hates he cannot expect to demonstrate health, since one brings the Truth into manifestation through a realization of the all-powerful, everywhere-present Divine Love. Such a persons's prayer should

be: "There is no room for a belief in fear or hate in the Mind of Truth. God is omnipresent Love and in Truth I manifest his Love."

You will see therefore that it is necessary to deny and affirm definitely instead of making a general sweeping statement.

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In the Absolute there is only one God and Father of all, who is above all and through all, and in you all—Spirit, Mind, Omnipresent, Omniscient, Omnipotent. There is One Lord, Christ—the Son, the Perfect Man Idea in Divine Mind. This Christ, or Lord God, is also in every individual and is his real, true inner Self. There is One Holy Spirit—the Comforter, the activity of the Divine Idea, the Perfect Man within us in its work of expression. But people have different thoughts and opinions and beliefs in regard to God, so in the relative "there are gods many and lords many."

As we come into the full understanding of Truth and are lifted up out of the limited and personal into the Christ Consciousness, we come more and more into conscious union with the One Absolute Principle of Truth, and our language is purer and clearer; we are more careful of our words that we may use the right ones to express the exact Truth.

The statement to which you refer—that of one individual asking the God in him to speak to the God in another—does not state clearly the true meaning of the one who mentioned it in that way. She no doubt realized that God—Spirit—is One God and is Omnipresent, is the same in each of us; also that it would not be God speaking to God, but rather the One Spirit in which there is no separation would be asked to awaken the consciousness of the other individual, whose name she spoke, to what she believed to be the truth along the particular line of her desire.

One really has no right, however, to go into the consciousness of another to seek to influence in any personal way. For healing, freeing or general quickening and awakening it is all right to speak the Word of Truth for another, but

true Love and Understanding always remembers that each individual has right to exercise his own will and understanding in choosing his way. We can pray that the dominion of Spirit be established in another, and that he be awakened to the Truth, but must let him take such action in all things as the Spirit in him directs.

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"Sickness is unto death, and death is to the glory of God," is not in the Bible. It would be well for the one who told you it was, to study the Bible more carefully. Then he would find the many texts on health and life. In John 11:4, in speaking of Lazarus whom he raised to life, Jesus said, "This sickness is *not* unto death, *but* to the glory of God." God was glorified by the raising of Lazarus from the dead, thus proving the truth of the teaching of the Christ that he was the Resurrection and the Life; not at some time in the future, but right when it is needed. He said, "Lo, I am with you always, even unto the end of the world," and we are assured that he is the same, yesterday, today and forever. So Christ, our Resurrection and Life, is ever present with us and in us, and his promise is, "And whosoever liveth and believeth on me shall never die. Believest thou this?" (John 11:26). "If a man keep my saying he shall never see death" (John 8:51).

As to death being to the glory of God, the Bible is so full of the thoughts of life and joy and wholeness and praise and long life, that we always wondered at the texts found in Psalms 116: 15, and 37:37, for they seemed so directly opposed to the thoughts brought out all about them. Then in looking through the Leeser Translation of the Old Testament, which is a Jewish Translation, and the most correct one that can be obtained at present, we found these two texts read as follows: Psalm 116: 15, "Grievous in the eyes of the Lord is the death of his pious ones," and Psalm 37:37, "Mark the perfect man and behold the upright: for there is a happy future to the man of peace." This latter spoils a good funeral text, but it certainly corresponds much more harmoniously with the remainder of the chapter. Please

read Proverbs 8:36, last clause; Isaiah 38:18-19; Ezekiel 18:32 and 33:11; Hosea 13:14 and Romans 6:21-23. The inclosed booklet, "The Teaching of Scriptures Concerning Eternal Life," gives many texts showing that the will of God for his children is life and not death.

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As you begin to establish a consciousness of Truth you naturally come into the realization of more abundant life in the body. The Life Idea has its center of consciousness in the loins, and the quickening you experience in this region should not be stamped by the Adam consciousness as something to be ashamed of. Purify your thoughts, and realize that all the activity of your body is spiritual. If you stamp this activity with spiritual thoughts, that it will become; if you persist in calling it an animal activity, that it will become to you. You, through your *I Am*, give character to your body and you place upon it the stamp of divinity or flesh, according to your thinking. Make this declaration: "All my seed is now transmuted into life-giving energy, and I am uplifted in mind and body."

Establish a consciousness of God as always present and lift all your thoughts by thinking that only the good can come to you. Do not be ashamed at any expression of life in your organism, but seek to understand it. Your body is the temple of the living God and only the Good can dwell in it.

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God is Love. God is Spirit—Mind—and Love is one of the Ideas in Divine Mind or one of the qualities of God. So are Life, Substance, Wisdom, Intelligence, Power and Strength, God qualities. Please see the inclosed booklet, "What Practical Christianity Stands For," for an explanation of the true character of God, of man, and of man's relation to God.

God is also Principle, Omnipresent, Omniscient, Omnipotent. The orderly working out of the Principle is Law in perfect expression. In the text you mention, the "Lord" has reference to the "Law." When the wrath of God is

spoken of in the Bible it always has reference to man's breaking the Law or not working in harmony with it; thus bringing "evil" upon himself, the direct result of his wrongdoing, for the Law is that "whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The text in I Chron. 28:9, means that if Solomon served the Lord, or in other words, obeyed the Law of Being, with a perfect heart and walked in understanding and wisdom, all good would be his; he would bring it into manifestation in his life and surroundings, but if he ignorantly or willfully disobeyed the law of good he would bring trouble to himself. He would close his consciousness to the wisdom and guidance of the Spirit, thus be "cast off." He would dwell in this inharmony that would result from the separation in consciousness from the Father, forever—that is, just as long as he continued to think and do evil. But whenever he would repent, change his mind and begin to keep the law he would again, through continuing in obedience, bring about Divine Order and Peace.

God is not a man that he should repent or change his mind, one time being pleased and another angry, sending sometimes good and sometimes evil. He is Spirit, always every-where-present Good. We are told that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. See James 1:13 to 17.

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Relative to your citation to apparent misquotation: You do not specify the UNITY to which you refer, and therefore we can neither explain nor state positively; but whenever a Bible verse is placed in quotation marks, we always intend and endeavor in our writings to follow exactly the wording given. If not quoted, of course this is not expected.

Then again, there are several standard translations of the Bible, the wording of each being quite different. The King James and the Revised Version include the

entire Bible. The 20th Century, Rotherham, and the Emphatic Diaglott are translations of the New Testament. The Leeser Translation is of the Old Testament only. As all of these are equally authentic, we do not confine ourselves to any one of them, and this may explain why the wording of some Scripture differs from the version you read, and to which you are comparing it.

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"There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This Spirit abides within each one, and is the Source of all wisdom and understanding. In all our work, we encourage and teach the individual to come into conscious union with this Spirit of Truth within his own soul. When one goes directly to this Source, he does not need to depend upon others for his guidance. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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We know from understanding and from observation that to enter into the unfolding of the psychic realm without first having established a consciousness of *I Am* dominion, is both detrimental and destructive. In the God-designed man, all the ideas of the consciousness are to be directed and controlled by the Lord God, or *I Am;* when this is the case, all the faculties of Mind unfold in an orderly and harmonious manner. Union is made with the All-Knowing Mind, and the soul and body harmonized with the indwelling Spirit.

In the case of developing the soul through mediumship, etc., the will of man is given up to other directive entities and man eventually loses his natural power and dominion. Psychic vibrations are thrown into the body, which deplete and oftimes debase it. The soul is not the Spirit of man, but is made up of both conscious and subconscious thought entities. One never knows, when he surrenders his

will to these thought egos, just what he is liable to unearth. The fact that the body is depleted under such practices is sufficient proof that it is a dangerous proposition. "Know ye not that the body is the temple of God?" The body of man is to be preserved and redeemed, not destroyed.

The fact that you are able to foretell events and incidents of a negative character is no great honor to Truth. The only lesson to be learned from such experiences comes when one is grounded in Truth, and, through speaking the Word, aid in offsetting the discord. God is the *only Presence* and the *only Power.*

Your soul is hungry for Truth, else you would not find yourself attached to the teachings of Unity. We are not in any way attacking personalities, but do endeavor to exalt Principles which work for the good of one and all. What you want is a free, unprejudiced look into Principle (not what we say or what you think) and then shape your Life accordingly. There is only one teacher, the Spirit of Truth within you, and man is able, when he is willing, to discern what is eternal good, or what is temporary pleasure.

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The law of tithing was given by Moses, as a means of supporting the priests in their religious work. The Pharisees observed this law; not because of their love of giving to the Lord's work, but because they felt they must do so. In the 23d chapter of Matthew Jesus explained how far this mere formality falls short of the Divine Law. Absolute redemption can come only through consecrating our every thought and act to serving God. Jesus Christ is our great Example and Teacher in demonstrating this Truth.

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Our object is to point you to your own indwelling Lord and to help you to find him. When you have found him and his kingdom of righteousness and peace and plenty, you will be satisfied, but never until then, and when you become continually conscious of his Presence within you, you will not need to go, even to us or any outside healer, for help, for you will receive all the good you need and desire from the Source of all Good, your own indwelling Lord. Until one

does come to that place, however, it is much better to go to one who understands the Truth, for help, than to material remedies, for they (medicines) are harmful and do not lead to life, while the command of God through James was, "Is there any among you afflicted? let him pray. . . . Is there any sick among you? let him call for the elders of the church; and let them pray over him, . . . And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

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The text you ask about, "Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood" (Jer. 48:10), follows a charge from the Lord to destroy Moab.

"Moab" means "carnal mind," "lust born," "turpitude," and when the individual enters into the overcoming life he receives the commission to destroy—to cast out the carnal mind or personal, limited self. This is the self to which Jesus referred when he said, "If any man will come after me, let him deny himself." When one takes up this work he must not be deceitful about it by keeping back part of the price, as did Ananias and Sapphira (Acts 5:1-2), or seeking to save some of the mortal self—the goodliest of it as Achan did (see Joshua 7); for if he does these things he will be cursed, that is, he will not attain the happiness, peace of mind and life that comes only to the whole-hearted and true. Nor must he be negligent (see margin) in his work of wholly dying to the carnal mind, for the lazy and slothful man will not win the prize which is set before him—eternal Life, preservation of the entire man, Spirit, soul and body.

The sword in this text represents the Word of God. We are told in Hebrew 4:12, "For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jesus, in his overcoming of the limitations of the mortal, sweat great drops of blood (Luke 22:33), and the man who is following him in the regener-

ation must not keep back his sword, even from blood. He must not refrain from speaking the Word of Truth, even if at times, when the passing away of the mortal consciousness is taking place, it seems to take his very life, which "blood" represents. But words of denial must always be followed by strong declarations of Life in Christ through which he will be renewed, lifted up and resurrected into the Christ or Spiritual Consciousness of Life and Peace and Blessing and Wholeness.

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In the matter of serving meat or giving medicines to the other members of your family who are not yet awakened to the Truth, you must be led by your own Light—the indwelling Holy Spirit. No one can tell you just what you should do in the working out of details. Some find it best to take what steps they can, without bringing about too much outer inharmony, and then trust the Spirit to deal with those about them and make a way to take further steps in the right direction. If you do not feel that it is right to eat meat you can refrain from doing so, if just now you feel it wise to go on serving it to the others, all the time trusting the Lord to open the way for you to be free from handling it. But it is not always, if ever, best to try to "force" conditions to change, especially when they involve the free will and rights of others, but be patient, *knowing* that the Spirit is working everything out right. One must not forget or become negligent in trusting positively in the power of God to lift him out of all limited and error conditions, and in taking each step forward as he is enabled to do so.

In regard to your second question, we do not teach that there is no death. This was the serpent's lie to Eve, "ye shall not surely die," and so-called Christian people all through the ages have tried to deceive themselves and others into the belief that death is not death, but only the entrance into eternal life in bliss or torment. Of course the real, Ideal Man of us cannot die, neither can he express without a body, and in the process of regeneration the body must become perfectly unified with the soul and Spirit, and the entire man

become preserved alive; the outer manifesting the perfection and immortality of the inner. We do not consider it profitable to indulge in speculation as to the condition of those who have failed for the present to demonstrate eternal life. This keeps the mind divided, so that it is unable to concentrate on the Life Principle within, which we seek to express more and more abundantly.

It is necessary to learn to rightly divide the Word of Truth in order to know just where and when and how to apply the different lines of Truth brought out in the Scriptures. In the text you mention we are told to "agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In another place we are instructed to "resist not evil," and in still another the word is, "Resist the devil [adversary] and he will flee from you." Each individual must know within himself, and he will know if he is watching and praying for light, guidance and overcoming power, just which of the foregoing admonitions apply to his specific experience.

The first two, "agree with thine adversary quickly," and "resist not evil," would, we believe, apply more often to outer conditions, environments and those who seemingly oppose us in the outer; for to meet them on their own plane of resistance would only serve to make matters worse. If one obeyed the injunction given in Matthew 5:25 literally, he at least would be kept from having "court" experiences, with the resulting inharmonies. Then there are times when these texts apply to the inner, and the "prison" would be limited or "bound up" states of consciousness from which one must be freed before he can make further progress. Strong resistance which is of the personal, always binds up the organism, and neither mind nor body is free to do its normal work until it is, through the Christ Word of Love and Forgiveness, set at liberty. The "price" would be the reaping in full of the error or adverse sowing.

JESUS CHRIST IS HERE, RAISING ME TO HIS CONSCIOUSNESS OF LIFE AND WHOLENESS.

THE RICHES OF GOD'S KINGDOM IS THE FOUNDATION OF MY PROSPERITY, AND MY EVERY NEED IS FULLY SUPPLIED.

We can hardly see, however, that to agree with our adversaries in an inner sense would be to "make a perfect surrender to all earthly riches and carnal desires." We are not sure that we understand just what you mean by that statement, but at no time should one surrender to carnality. One can agree with a seeming adversary, and outwardly "suffer it be so now" yet not surrender his mind or will to the error. And when the carnal appetites, passions, desires or thoughts come up in one, then is always the time to "resist the devil, and he will flee from you." "How can he that is dead unto sin live any longer therein." In himself he cannot, though he may seemingly submit to things that are not in accord with his highest ideal, yet it is only a "suffer it to be so now," knowing that the way is being opened up for his perfect freedom to make the highest attainment of spirituality and Life.

There is seldom, if ever, a time when one is justified in resisting the devil or adversary outside of himself. In fact, as he overcomes within himself, the outer will fall into line with the Good that he is expressing and living. One sometimes has to take a firm stand in the Truth, in his dealing with outside people and conditions, but he never should resist them, as this only serves to bring about more adversity to meet. Many of the thoughts and conditions within ourselves that we look upon as undesirable and adverse, when agreed with lovingly and taught the Truth kindly, prove to be good.

The following texts from Romans 12:18 to 21 seem to open up one's understanding along the line of how best to overcome seeming evil. "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. [The Lord here refers to the Law of sowing and reaping. See Galatians 6:7 to 9.] Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

When man comes into the consciousness of the Truth that he is the offspring of God; that God's perfect Son is the Christ within every individual, and through relating his thoughts to the perfect ideas of this Christ Mind within, he can bring harmony into expression in his mind, body and affairs, he naturally lifts his heart in a great spirit of devotion to the Source of all Good; praise and thanksgiving quicken the consciousness to a fuller understanding of the principles governing the expression of wholeness and perfection, and are in themselves a healing treatment. Direct the attention within, and in a spirit of exaltation speak positive words of Truth. Give your own indwelling Lord the substance of your thoughts, and you will experience a cleansing, both within the body and in your affairs.

Innumerable people are proving the healing power of the Spirit, and pour forth their joy and thanksgiving in the many letters received by the Silent Unity Department. We wish to share this joy with our many friends and publish below extracts from letters received recently:

HEALTH

Willsboro, Pa.—I had the worst case of catarrh of head and throat for two or three months. I wrote to you for prayers after two month's suffering and trial of three doctors who did not give any satisfaction. I began to improve in two weeks after writing you, and now am feeling good; no throat trouble in any way.—*Mrs. B. H.*

Booneville, N. Y.—Before receiving your reply my

little daughter and I were both healed of colds. We thank you. Enclosed is a love-offering. May it help spread the good work of Christian Unity.—*Mrs. C. L.*

Lowell, Mass.—Last Wednesday night I wired you for prayers for my husband's thumb. As a result the thumb is healed and I write now to express my deep gratitude. On Friday last the case looked very bad, and the hand was under very serious diagnosis (my husband is himself a physician). However, on Friday the healing process began and in a short time the angry swelling disappeared from the hand and the ugly sore healed about half over. Since then it has progressed rapidly and I cannot be too thankful to Christ and the power of the Spirit which you have directed in his behalf. It was truly wonderful and my husband, who does not yet understand, has expressed his astonishment again and again at the strange and extraordinary behavior of this infection.

I want to tell you what the thought of the Silent Unity workers means to me—simply to think of you in the middle of the night, in the mental distress, or in the calm of happiness is like reaching out to touch God's hand—as if God were made more living, actually tangible. I can imagine no greater or more noble work than you are doing. Ever since childhood I have longed to be able to demonstrate the law of healing, but found nowhere encouragement, save in my own heart. You are the first and only to satisfy my ideal of the expression of God. May Heaven keep you and increase your power.—*Mrs. E. C. P.*

Pilot Rock, Ore.—I am entirely well of rheumatism. For this I thank and praise God.—*Mrs. J. N. S.*

North Portland, Ore.—Just after I wrote you for prayers for my little girl she went into lobar pneumonia. The day my letter must have reached you, the words came to me, "God is able to cut this pneumonia in two. It cannot run its course. There is no longer any pneumonia there." That evening the fever broke and the doctor pronounced her out of danger. Also she came out of it without any cough, though coughing terribly when it began. I cannot give thanks enough for her wonderful recovery.—*A. B. E.*

Scotts Mills, Ore.—Last October I wired you to minister to my son who was very low with typhoid fever and Bright's disease. I wired you on Monday night so it would be delivered to you early the next morning. At five o'clock Tuesday morning the doctor telephoned us to come to the hospital as J. was dying. Of course, his wife was very much frightened at first, but I said, "Your husband is not

dying. He is going to live." I then got out an affirmation I had received from you before and I said, "No matter what the doctor says or how appearances seem, we will stick right to this affirmation: 'The active, free-flowing life of God in you renews and heals your entire body.'" I knew that by this time you had received my telegram and were speaking the Word of Life for him. Although it seemed he had sunk into the stupor of death, in about half an hour he began to rally and from that hour has improved. He is now back in his office, well and happy. I am very grateful to Almighty God and to Unity for his deliverance. I am trying to show my gratitude by helping those around me.—*N. E. G.*

Omaha, Neb.—I wrote you the 9th of this month for treatments for my sister who was sick with pneumonia. We never expected her to get well. Now, this is just a little over a week and she is up and around. We had two nurses for her and they said they never had such a case or saw its equal. I have studied Unity nearly four years, but such demonstrations as my sister's case give me more faith than I ever had before. God is our help and he hears our prayers. I praise, bless and give thanks to God and Unity friends for their help in speaking the Word.—*Mrs. Wm. B. W.*

Hoquiam, Wash.—Our little son was in bed for nearly three months with tuberculosis. We had two doctors and both talked very discouraging so I wrote to Silent Unity for treatment. It hasn't been many weeks and my boy is up and outdoors playing. I had given up all hope of his ever being well again, so my husband and I both praise God for his wonderful work.—*Mrs. J. A.*

Port Angeles, Wash.—Some months ago your prayers were asked for me by a good friend. I was bedridden with what the doctors called rheumatism. I was absolutely helpless from my hips down. I felt as if I were turned to stone. I had the best doctors here and although I took their medicines, I still stayed in the same helpless condition. I was absolutely discouraged at the time your prayers were asked, but from that time I slowly but surely improved until today I am once more well. I am so happy and thankful for I never expected to walk again. I cannot thank God enough.—*M. M.*

Onondaga, Mich.—I had consulted six different doctors, three of state reputation and also one doctor at our state university. They all pronounced my trouble incurable cancer. The only hope they gave me was the knife, and but

little hope offered from that, as I had what they called intermittent heart (not able to take an anæsthetic). Now I am comparatively well and gaining every day. I attribute all my improvement to Divine Help. I have not eaten a morsel of meat in over thirteen months and I am gaining in all ways. I simply could not do without my *Weekly Unity*. The daily affirmations and the hours of Silence are my soul's food.—*Mrs. J. E.*

San Francisco, Cal.—This is to report to you that F., the thirteen year old child, whom I telegraphed you to treat about three weeks ago, has been entirely healed, the last thing to respond being the heart. She has been steadily pulled back from the grave. When I telegraphed you she was absolutely helpless, suffered intense pain, could not speak, and had all the accompanying limitations. This has been a wonderful demonstration of the power of the Word. —*L. F. H.*

Elyria, Ohio—I am inclosing the amount saved in my prosperity bank as a small thank offering for your efforts in behalf of my son who suffered during the winter with inflammatory rheumatism. My son was not able to walk when I wrote you the latter part of January, and in a few days he improved so rapidly that he was able to return to school and has attended regularly ever since.—*Mrs. R. D.*

Los Angeles, Cal.—About three weeks ago I put away my spectacles after wearing them fifteen years and shall never wear them again. I am growing in the consciousness of my perfect eyesight. "Not by might nor by power, but by my Spirit saith the Lord."—*B. B.*

Washington, D. C.—The telegram could not possibly have reached you when I suddenly relaxed all through and breathed softly as if I were going to sleep. At five o'clock that afternoon I broke out in a drenching perspiration which lasted until seven, and every vestige of fever left me, and my ears began to relax inside. I held the words, "My ears are open and free. They are open to the Truth, and the Truth is that they are perfect, healthy ears, of the same substance as Jesus Christ's risen body," and as I breathed I sent a glow of white light into them from the center of my head. I recovered faster than ever in my life before, and it was a joy to find that I could feel a response taking place every time I spoke the Word.—*M. R.*

Algona, Wash.—I had been sick since November and my son-in-law wrote you for treatment for me. The doctors said every indication was cancer of the stomach. I was

starving, caused by an obstruction. One day it broke, and I can now eat again. I want to thank you for your kindness.—*Mrs. W. V. D.*

Seattle, Wash.—About one year ago I wrote asking your prayers for my husband who had a paralyzed limb and arm. He was so discouraged, but the help he has received has been wonderful, and he does not use a cane any more. He is so cheerful and happy.—*Mrs. H. T. P.*

Battle Creek, Mich.—When I wired you for prayers for a friend, the doctor had given her up, and had summoned the family, as she had a bad attack of pneumonia. In twenty-four hours after I sent the message her temperature was normal, and all symptoms had changed for the better. It was wonderful what God did for her through your ministrations. Even the doctors said her improvement was marvelous. The demonstration has given me a greater faith in my Father's love and willingness to aid us in all our distresses. It is certainly wonderful to know that "Whatsoever ye will ask in my name, that will I do."—*E. R. T.*

Independence, Kans.—You are certainly doing a great work for humanity, rich and poor alike. After the doctors had given Mrs. R. up to die, her sister telegraphed you for prayers. She is improving rapidly. Thank God.—*J. W. B.*

Winnett, Mont.—Since I last wrote asking your treatment for kidney trouble I have not had the slightest symptom, for which I thank God. The study of Unity has become my very life. Each page is a wonderful revelation of Truth and I am very thankful for all you have done for me.—*C. A. D.*

Galt, Ont.—I was led to offer my services for the night to nurse a very sick man (in appearance). There was an improvement by morning, so I offered to go at night until the danger was past. We claimed the One Good, One Presence, One Power and the sure results have followed. One step after another we have won the victory in the name of Jesus Christ. The friends and doctor marvel at the rapid progress in one thought to be incurable. The patient agreed in putting aside all pills and medicine. In humble joyfulness I give thanks to God to be used to bring health to the sick, light to those in darkness and spread the Truth abroad. God is all in all.—*J. M. A.*

Camptonville, Calif.—I am just in receipt of a letter from Mrs. J. L., enclosing your letter to her, relative to the treatment she asked you to give me for what I thought was

an attack of appendicitis. I wish to thank you very much for the help I received. At just twelve o'clock, noon, that day the pain left me entirely and I have not been troubled since. I certainly feel most thankful to God for the relief given through the efforts of yourselves and Mrs. L.—*E. C.*

Webster Grove, Mo.—My little nephew is still in the hospital, but getting stronger and looking better. His mind is clear and he has memorized some nursery rhymes and part of the Prayer of Faith. The doctors are astonished, as they feared for his memory. In my last letter I told you the doctors spoke of operating on his left hip and I asked you to pray to prevent an operation. One day his mother came home and said, "They are going to operate on W. tomorrow." My heart quaked a little just for a moment and then I thought, "Silent Unity is praying to prevent this and I am too. I must not falter, but trust in God." While I was doing my work I would be holding the Truth for him. The next day the doctors took him to the operating room and administered ether, then, dear friends, at the last moment they changed their minds and decided the little fellow was just afraid to straighten his limb. So they put a plaster bandage on it and took him back to his bed. When he became conscious from the effect of the ether he was in a good humor and did not whimper. Before, if he thought anyone was going to touch that limb he would start to cry. Since then the impurity has been working out at his toes and fingers. They have not been giving him any medicine. I am so thankful for the good I have received, and I thank you for helping us in our hour of need.—*A. A.*

Luray, Kan.—Mrs. S., for whom I asked you to pray for restoration from a cancerous condition on nose and face, is healed. There is only a scar left. She had for years prayed and trusted for the healing, but did not experience it until Unity joined.—*N. S.*

Johnstown, Colo.—I thank you for your prayers for my husband. It seemed for a long time that there was no change in him and he began to think he was no better. He started to Denver on business and thought that while there he would consult a surgeon. I earnestly affirmed that he had been healed. When he reached Denver he put his hand to his mouth and found the trouble so much better that he came home without seeing a surgeon. I kept on praying that it would soon be smooth and all healed. Today he said to me, "My trouble is gone." Surely my heart has been singing praise to Him all day for his healing power.—*Mrs. A. E. M.*

New York City, N. Y.—I am very thankful for your prayers, and rejoice to say that I began to get better the very day I wrote you for prayers for a cough and cold. I am growing stronger each day. My heart goes out in gratitude to God, and to you for your help.—*A. M. J.*

Glen Falls, N. Y.—I asked that strength be restored, and it has been. I can work half a day and not feel tired. Two years ago I was a nervous wreck. It is wonderful how I have come out and up. My heart is full of thankfulness. God bless and keep you all.—*Mrs. J. C. B.*

New York, N. Y.—Last Sunday I wrote you for prayers for my son who was quite ill, showing symptoms of lagrippe. He had gone to bed with all appearance of being very sick, but I affirmed as best I could that he would not have a run of that sickness so prevalent here, but would be well in the morning. He had taken a position, and was to be at work on Monday morning. When morning came he was much better and went to the office to begin work. I felt that although the letter had not reached you that the Spirit was working. He came home in the evening no worse, and by Tuesday he was himself again—all ill feelings and symptoms having entirely disappeared. The demonstration was complete. I thank you for your help.—*E. V. B.*

Findlay, Ohio—I sent you a telegram requesting prayers for the recovery of our baby who was very ill, as we thought, with pneumonia. My friends say that I had not reached the telegraph office when there came an immediate change for the better, and she has been improving ever since. We administered only prayer and Truth.—*J. W. F.*

Colorado Springs, Colo.—How can I thank you for helping me to realize the Truth in regard to myself and little daughter. The pain has entirely left my chest and shoulder and my little girl escaped scarlet fever, although the school nurse thought she was going to have it. You have helped me to rise from the seeming into the life of reality, where all is beautiful and glorious. What a grand work you are doing, and my heart goes out to you in thanksgiving for helping me to find God. May the best of the riches of God's kingdom be yours.—*Mrs. V. E. R.*

Buffalo, N. Y.—I want to thank you in the name of Jesus Christ for the help you have given to my daughter and myself. Both of us have had most wonderful demonstrations of your Divine authority to heal. I am enjoying good health and manifesting prosperity, thanks to God and your prayers. I have eaten no meat for several months, and feel

God more and more manifested in all I think, say and do. Praise be to God and your wonderful work.—*Mrs. L. M.*

Kansas City, Mo.—I had my son's eyes tested and they said he would have to have ground lenses, and wear them constantly for several years. I wrote you for prayers for him, as I did not want him to wear glasses. In a few days he came home from school and said, "Mother, I do not need glasses now. My eyes are all right." So that was the last of the glasses.—*Mrs. A. N. A.*

Brooklyn, N. Y.—I did not know that my sister had written you in mother's behalf until I saw such an improvement in her condition. I am so glad that your prayers have been answered, and mother is so happy and looks for the little *Weekly Unity* and reads and reads.—*I. M. M.*

Clark's Harbor, Nova Scotia—I wired you for prayers on account of an abscess forming in my throat, and two days later it bursted and all pain immediately disappeared. Always before I had to have a doctor and special care, as I would be confined to my bed, but I was up both days and did my work, and know for a certainty that my strength came from God, in whom I live, move and have my being. Two weeks ago my mother was taken ill. For a time I allowed fear and doubt to enter my mental home, but after a little I got the mastery over them and was able to speak the Word for her. In a few days mother was able to get up. She refused to have the doctor and I am glad I was permitted to demonstrate for her. I do praise God for his love and understand more clearly than ever what the apostle meant when he said, "The kingdom is righteousness, peace and joy in the Holy Spirit."—*Mrs. W. C. N.*

Alamogordo, N. M.—I thank you for the healing prayers in my behalf. My face has not hurt me since I wrote you. My business is fine; in fact I have to work early and late to get my work out.—*Mrs. C. E. W.*

Hopkins, Mo.—My father, for whom I asked your prayers about a month ago, is now well and looks better than he has for some time. He was thrown from a wagon and hurt in the breast and shoulders, and could scarcely move himself; but thanks to you and to the goodness of God he is now well again. He is seventy-eight years old. He told my mother that he didn't believe he would ever take any more medicine. I praise God for Unity and for the Truth, that is to me the greatest of all blessings. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!—*Mrs. M. G. S.*

Des Moines, Iowa—Mr. R. wrote asking you for prayers for me on account of a severe sore throat, fever and gas. The fever left me soon after he wrote the letter, and the sore throat about the time you must have begun treating me. I considered it a fine demonstration, as the condition was acute. The condition of gas is just about gone now and I am in better physical condition than I have been for several weeks. I wrote you some little time ago for prosperity treatments for Mr. R. While we have not had the material realization, I know the Word has gone forth from you and the result must and will follow. I am thanking and praising God for it every day.—*Mrs. C. R.*

Kennebunk, Maine—So many times through the day I thank God for his blessings which I know I have gained through your prayers. In December of last year I was in the hospital where I had been for the third time in the year, and the doctors told my husband that I would never be a well woman again. A friend sent me a copy of UNITY, asking me to read it. I read of a case like mine and wrote you asking for prayers. I also asked God to help me and I believed he would do so. If any time I feel pain coming I read the Truth and I am relieved immediately.—*Mrs. F. J.*

PROSPERITY

Denver, Colo.—This instance of perfect trust may be of use to someone, as practical experiences are often helpful. I was ready to go shopping recently when I found my purse missing from my shopping bag. I had not used it for two days, and I kept the bag hanging in a closet. There was more than $25.00 in the purse, every cent that I possessed. I looked everywhere possible for the purse, but would not say it was lost, only *mislaid*. Next day I took a long walk, made a call, ate supper without mentioning the mislaid purse, read awhile and retired early, my last thought being that Spirit would find my purse for me. I slept well, and awoke at midnight, and instantly the suggestion came to me that a small boy had access to my room through a hall door, and that he had taken my purse. Even the thought came to me that it was now in a small hand bag that he loved to play with. The next day I found the hand bag where it usually hung in a public place. It was filled with odds and ends dear to a boy, and wrapped in a dirty blue handkerchief was my dainty coin purse, money intact. He did not know that the bills were money, but liked the color, and wanted the little

purse. So there was my prayer fully answered. I never admitted the thought that the purse was lost, and fully expected Spirit to restore it. A friend wrote that she was in a strange city, almost without money and positively hungry, as her family had refused to send her customary monthly allowance. I wrote to her to hold with me that she was "God's image and likeness and one with him in peace and plenty." She refused to act with me, but I persistently and believingly held to the Truth, and in a few days a near relative, who had said he would never help her, sent $100 to her without any seeming reason for changing his mind. All that is good in my life has come to me from the blessed teachings of Unity.—*Mrs. S. M. H.*

Indianapolis, Ind.—You will be glad to know that my husband obtained a better position than any he has had and he receives a good salary. We have moved into a real home with sunshine and flowers and plenty of space for a garden. All of this happiness and prosperity would have been impossible without your helping us to see the true way, and how to ask God for it. We wish everyone could find the peace, happiness and prosperity which we have found, since I received your first letter in answer to mine seven months ago.—*Mrs. F. J. S.*

Denver, Colo.—Our home is so much more prosperous since you have been setting the Divine Law into operation in me and my affairs. I realize that all is God and it is his good pleasure to give us all good. Since I asked your prayers I have been prospered in many different ways. First, my son got a good position and pays for his own and his sister's music lessons. Then, a gentleman asked me to help him in his office work; something I did not know a thing about, but I realized that it was God working in my affairs and accepted at a good salary. I know that God is all knowledge and all is working out for my highest good. I find praise is one of the finest ways of bringing forth good in body and affairs.—*Mrs. E. D. W.*

San Francisco, Calif.—I received my prosperity bank yesterday, but I cannot wait to tell you what has happened thus far. Before my request for the bank could possibly have reached you, I got an increase of five dollars in my salary. Three days later my former employer called me up and begged me to come back to them with a still further increase in salary, making fifteen dollars increase in salary inside of six days. I go to my new position Monday. I have been so happy ever since writing you, and I know this

is not the end of the blessings that are coming to me. I cannot express to you my gratitude for your prayers in my behalf.—*Mrs. I. V. M.*

Santa Monica, Calif.—It has been many weeks since I asked for your prayers. My husband had been out of work for a year and we really lacked the common necessities of life. I sent for the prosperity bank and kept reading and hoping that my trust and faith would bring things right. Many times I was sick and discouraged but I told my husband I knew you must be right that all things come through God. So I curbed my fear and impatience and at last things moved. My husband got a good position and I sold some things to pay our debts. I am so grateful and contented, and best of all I can sleep.—*Mrs. C. S. F.*

Mountain Lakes, N. J.—Prosperity has come to me in many ways: small sums of money, a big increase in my husband's business, an estate settled, a real estate trouble settled, unexpected gifts. My prayers have certainly been answered. My health has also improved. I am truly grateful.—*Mrs. J. M. L.*

Minneapolis, Minn.—Never have we been so prosperous as we have in the past two months. About the 10th of April I was afraid I would not have enough money to meet all expenses on the 15th of April. At first I thought of ways to earn money. Then the thought came to me, "My supply comes through the Father." I began to affirm, "God is my support and I will have plenty of money to meet my needs on the 15th of this month." I knew I would have plenty and I did have, and some to spare. I thank God I have learned what true prosperity is.—*N. S.*

St. Louis, Mo.—Your prayers have helped me in more ways than I can express. My son had been gone six months, but came home and gave me a present of twenty dollars. I needed this very much, as I had to raise some money by the first of May, but he did not know anything about it. I had been making affirmations all last week that "God's bounty is not withheld. I am financially fearless and free." I was rewarded so soon and it came from the place I least expected it. I am indeed grateful and thankful to you and to God, my Father, from whom all blessings flow. I never miss holding the silent thought at noon and night.—*Mrs. M. A. D.*

Albert Lea, Minn.—Thank you for your prayers in my behalf. My last concert was a great success in every way. The voice was a joy to handle. It responded in splendid fashion.—*M. B.*

Granite City, Calif.—You may discontinue the prosperity treatments at this time for we are enjoying more than our share of prosperity which the Lord has given unto us. It is wonderful how we can be blessed if we will only thank God and praise his name for things that he gives unto us. Our business is increasing and our building is filled with good tenants and we are all enjoying good health. Praise God from whom all blessings flow.—*E. H. B.*

Brooklyn, N. Y.—I requested prayers for my own prosperity and health. My letter had hardly reached you when orders, an unusually large number, came for my work, and it demonstrated to me the power of faith in prayer.—*Mrs. M. E. M.*

West Haven, Conn.—I wrote you requesting prayers for prosperity, also for a prosperity bank. My letter could not have reached you when my son, who had been out of work for several months, received a good position. Thanks to God and to Unity.—*Mrs. F. L. B.*

New Rochelle, N. Y.—I sent to you for a prosperity bank, feeling greatly the need of a change in my condition. When I had filled the bank, things had not seemed to have changed very much, my husband's business still being very poor. I continued reading your literature, praying and making affirmations and my husband became interested too. He desired a partner and we discussed many possibilities. A chance remark from a caller at my house led my husband to a man who has lived near us for some years, a man who seems in every way the very one for the place. He is unusually upright and congenial to my husband, and the business has increased already and gives promise of big things in the near future. I know that it is all owing to your prayers and wonderful faith. I know that Divine Peace and Prosperity are ours and now I want to help others to find the same Peace.—*Mrs. M. K. K.*

Washington, D. C.—Since asking for your prayers for prosperity my son received a raise of thirty dollars per month on his regular salary. I was just going to write that there was no change in my daughter's affairs, when the day after I received your last letter she received two calls in succession to different departments paying sixty dollars per month each. She accepted one and is perfectly delighted with it. It is a raise of twenty dollars per month over what she was getting. —*Mrs. M. E. W.*

FREEDOM

Lebanon, Ind.—I asked prayers for Miss M. A.'s

grandmother who lived with us. You will remember that I told you that she had become very cross; so much so that we could hardly live in the house with her, and that she had snuffed granger tobacco for thirty-five years. She coughed continually and violently, morning, noon and night. She is almost eight-two years old. Three weeks ago yesterday she became terribly ill, and no one thought she would last longer than a few days. While lying in bed she had a wonderful demonstration. She said she had lied to us, and lied to God, and she had been brought to this to make her see. Her violent coughing has ceased, and she breathes better and freer than she has for years, and it is such perfect peace to her to be so easy. She thanks you and praises God that she has been healed of this terrible habit. Her disposition since the habit has left her is no more the same than day is like night. She has never been cross nor crabbed. She talks continually about how wonderful she feels. She is now able to enjoy her life from spiritual heights. It has been one of the most wonderful demonstrations that I have ever witnessed. We are thankful beyond words for the peace and harmony in the home. Her granddaughter has no way to tell you what it means to have this beautiful healing. We feel we would be glad to have this demonstration published, for it may help someone who has struggled for years with a bad habit to know "*there is nothnig impossible with God.*" The grandmother's thanks and gratitude to you for helping is beautiful, and from the depths of her heart.—*C. E.*

The following testimony is given by Miss M. A., the granddaughter of the above individual, who was set free by the Truth:

I am inclosing a love offering to express our appreciation of the wonderful demonstration we have just experienced in our home. Words cannot express my deep thanks and appreciation for your prayers and help, and to our dear Heavenly Father who doeth all things.—*M. S. A.*

Pittsburg, Kan.—I have better health than I have had for years. I have quit eating meat, drinking coffee and taking medicine. It was done without any effort on my part. I can also do more work than ever without feeling tired. I return thanks for my health and praise God for his goodness to me and my children.—*Mrs. S. W.*

Spokane, Wash.—My brother has quit drinking, and says he will never touch another drop. He has refused it when the boys offered it to him.—*P. M. H.*

PUBLISHERS' DEPARTMENT

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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

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CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. May C. Hoover, 1227 Resaca Place, North Side, Pittsburgh, Pa.

Mrs. Ada M. Eastman, 20 East 2d St., Reno, Nev.

Mrs. B. Andersen, 923 Robin St., New Orleans, La.

Mrs. A. W. Lancaster, 727 East Elm St., Springfield, Missouri.

Mrs. Fred Johnson, Millboro, S. Dak.

Lizzie Hill, Clear River, Minn.

Harriet L. Featherston, 440 Stapleton Blk., Billings, Montana.

Mrs. H. E. Devanna, R. F. D. 2, Box 49, Auburn, Washington.

Mrs. L. E. White, R. 3, Pensacola, Fla.

Ella Kinney, Nowata, Okla.

Mrs. J. L. Harms, 3931 University Blvd., San Diego, Cal.

Mrs. W. B. Thayer, 65 Auburn Ave., Buffalo, N. Y.

Mrs. M. E. Shephard, 237 S. Market St., Flat 4, Wichita, Kans.

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (June) now, and the July and August numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the truth that sets men free from sickness, poverty and unhappiness?

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in July UNITY:

CLASS THOUGHT

July 20 to August 20, 1917
Held daily at 9 p. m.

The Fearlessness of Infinite Innocence and Love Dwells in Me.

PROSPERITY THOUGHT

July 20 to August 20, 1917
Held daily at 12 m.

The All-Providing Mind is my Resource, and I am Secure in my Prosperity.

On page 558 you will read a few remarks, in words too brief to do justice, concerning H. Emilie Cady's two articles, "Oneness With God" and "Neither Do I Condemn Thee." The Publishing Department announces these essays combined in one booklet. The articles deserve your special attention.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

CORRESPONDENCE SCHOOL

Oakland, Cal.—I am sending the answers to the questions on Lesson One. I claim no originality for them, but in studying the lesson to prepare for the questions I have gotten so very much more out of it than I ever did before that I regret having hesitated so long before sending for these lessons.—*F. H. G.*

Boston, Mass.—I was very much pleased with the report of my last lesson and thank you for your interest in my work. I am alone so much that these lessons are of great spiritual benefit and enjoyment. The more I learn of the Truth the more my mind grasps the idea and fills me with the Christ consciousness.—*Mrs. E. E. O.*

Eagle Lake, Texas—These lessons are great to me, and I can never express my appreciation for the opportunity of studying under your supervision. The farther I go the better it gets, for eternal truth stands out clear and plain in every idea and word. I thank God for Unity—the spirit of Universal Truth. It seems nearly everything I read and hear on a religious line have much of the preserving salt of Unity mingled in it. We had the pleasure of a Chautauqua in our town a few weeks ago and all of the lectures were stamped with the spirit of "oneness, love and brotherhood." I am sure it did more good than all the modern revivals we have ever had. The Truth is filling the hearts of all men.—*M. E. M.*

HELPED BY UNITY LITERATURE

Brazil, Ind.—Just a word of appreciation to *Weekly Unity*, of which I have been a reader for several years. I have received many benefits from it, as have thousands of others. But I want to mention the April 7th number of this year, which seems to have been written especially to fit my case. For in these anxious and restless times one is very apt to drift into this current and forget the more definite and orderly thinking that we should enlarge upon more than ever in the face of the appearance of error. If evil thinking and doing have

caused God's children to get away from the fold so far as to bring on this condition of the world, let us hope and faithfully pray that the time may not be far off when we shall all awake to the realization of the true cause of circumstances and learn to live, to love and to serve in its truest sense. As God has blessed you so may it ever be. —*Mrs. L. J. W.*

Flushing, L. I.—I bought Charles Fillmore's book, "Christian Healing," which I am reading. I have read many books and gleaned truth from all, but never felt so fully assured that I had found the whole truth as while reading "Lessons in Truth," by Emilie Cady and "Christian Healing" by Charles Fillmore.—*Mrs. V. B. B.*

Troutdale, Oregon—It is such a pleasure to read the UNITY and *Weekly Unity*. "Weekly" is like a ray of sunshine. It always brings such a big, good feeling with it. I also wish to say that I am healed of the skin trouble on my face.—*Mrs. D. S. K.*

N. Anderson, Ind.—I have just been giving praise for the knowledge I have gained in the past year, since my interest in UNITY began. Words cannot express the good I have received and contentment in a so-called "religion." I feel that I have found that which fully satisfies my soul. How could I help it when I have had such wonderful proof of the truth of the teachings. I feel that I have grown intellectually and spiritually in this beautiful work, and it has counted for more than all the years of my life.—*Mrs. A. L.*

Brooklyn, N. Y.—At the time I wrote you I was forced by repeated reverses into a negative condition, and having heard of your wonderful "little giant," monthly UNITY, I decided to try the magic of its power. Within the following thirty days my circumstances had improved and though my good fortune was not great from a financial standpoint, it came at a time when small, or in fact any, improvement meant very much to me. But if my material improvement was small, my spiritual improvement was exceedingly great and I have been able to meet and overcome obstacles that seemed insurmountable. I am able to look back over the last twelve months and think that though my gain in the goods of the world have been small it is because my spiritual gifts have been so great. UNITY has proved a great solace to me, being an ever ready friend and companion.—*M. C. B.*

Calwa, Cal.—Ever since we became students of Truth our lives have been filled with love and peace, and we are now thankful for our seeming misfortunes, as they have led us to God, and we have never known anything more helpful than the good we have received by reading UNITY and *Weekly Unity*. We shall always have the Unity literature in our home. My husband is well and never speaks of his old trouble. He goes to work without a word of fear, and comes home happy and never has the blues. We are so thankful to you and to God.—*Mrs. D. E.*

WEEKLY UNITY

PRACTICAL CHRISTIANITY FOR PRACTICAL CHRISTIANS

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

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The Ten O'clock Silence—A little talk on vital subjects which busy folks find beneficial.

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Suggestions for Daily Meditation—One reader tells us that this department alone is worth many dollars to him.

Responsive Service—Used in the home and Truth Center.

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TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

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Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

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Oneness With God
and
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